THE MISSIONARY WEEKLY.

"SOW BESIDE ALL WATERS."

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Letter From Boston.

BY W. H. ROGERS.

Bro. J. H. O. Smith's meeting in Boston is growing very encouragingly. Up to Wednesday night, April 10th, there had been nearly twenty additions, and a deep and healthy interest is developing itself in widening circles. The meeting is manifestly a success already, and may yet prove a marked and glorious success. This will gladden hearts all over the land, and greatly stimulate the tireless pastor and his companion, whose indefatigable labors have contributed so much to bring it about. Bro. Darst is doing well in making himself and his cause well and favorably known among the preachers and churches in Boston.

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Our audiences and prayer-meetings are largely increased in Swampscott since we came into our new house of worship. Better than this; the spirit and energy of our prayer-meetings has developed most encouragingly. We should ever remember that the spirit of worship is vastly more than the place of worship in the matter of building up the cause of Christ.

Not what kind of a house you worship in, but who or what manner of people worship there, is the first thing; not the beauty of walls and windows and furnishings, but the spiritual beauty of the people. May the beauty of the Lord our God be upon us.

Bro. E. H. Keller, of Williamsville, New York, remained and preached three sermons for us after the dedication, and each sermon was better than the one which preceded it, so that he won our confidence and affection to a remarkable degree. We all rejoice in his large present usefulness, and larger future promise. We greatly regret that he proposes to leave the East. and to locate in Kansas, a move which the brethren in Williamsville regret very sincerely.

One of the pleasantest features about this building enterprise has been the kindly help that has come by my personal appeals to brethren in different parts of the country. I am richer and happier for this correspondence, and can but ask the rich blessings of Heaven on the donors. Kindly letters came from those who were unable to contribute money, and good wishes seemed as good to me as gold dollars.

Bro. Horace Inman, of Amsterdam, N. Y., an old personal friend and brother, who stopped over night with me last winter, as he was about to depart, went up to my desk and wrote out a check for twenty-five dollars to be cashed on dedication day, which was done. This he did without solicitation. There were those who sent one dollar, and these smaller sums were equally appreciated, and footed up a helpful aggregate. People who do not give anything because they cannot give more than they are able to do are not to be commended. I should like to publish a list of our donors from a distance, but hesitate about doing so, lest some of them may object. Should there be a call for a published list of the contributions it will be cheerfully granted.

We hope this temple of worship will stand for truth and righteousness, and that multitudes will be made happy for time and eternity through the simple story of the cross that shall be told within its walls.

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The following is a brief report of a sermon preached in Boston not long since by Rev. Charles G. Ames, the successor of Rev. James Freeman Clark as pastor of the Church of the Disciples. It is not often that one gets a very great amount of good from the reports of the Sunday sermons that appear in the daily press. The subject of the sermon was the "Fool and his Money"—not exactly a gospel theme, but the report sums up so much of practical and pertinent wisdom in a few words, that I feel that I may be doing some of my readers a service by circulating it; and here it is:

Wealth not converted into welfare becomes an incumbrance and a curse. The spendthrift is the miser's twin-brother; one makes money useless by overvaluing it, the other by undervaluing it. The purchasing power of a dollar depends on the wisdom of the spender. He has all the world to choose from—food, raiment, comfort, books, observatories for eye and mind, or trifles, toys, sweet poisons and apples of Sodom; pleasures that last for an hour, or for a year, or through his soul's lifetime; benefits for one, or benefits for many. Let him choose—as surely he will—but he cannot spend the dollar twice. It is just as foolish to hold money too tightly as to let it go too easily. The whole value of money is for using it for something better than itself.

The speaker dwelt on true and false economies, the folly and hurt of extravagance, the wrong done to families by diverting the means of comfort to outlays for beer and tobacco by men, and for keeping up appearances by women. The best families are undermined by extravagance; the paupers of the next century are being made to-day in homes where children are brought up in self-indulgence, idleness and waste.

For men who will think, the truths of the word of God press themselves upon us continually from all sides. Business, business, business, is the all-absorbing round of the life of the average man. But one of the commonest documents of a business life—namely, a promissory note—places before the face and eyes of men such facts of human existence and of Bible revelation as should start the most solemn reflections.

What, then, are the suggestions of a promissory note?

First. It is given as a means of securing the payee when the maker of the note is one who would otherwise seek to evade his moral obligation. It, therefore, suggests the uncertainly of human character.

Second. Where character is good life may fail, and, after the death of the maker, his paper in the hands of the payee is a reminder of what might otherwise be unknown or forgotten. A promissory note is, therefore, a constant reminder of the uncertainty of life.

Third. The note is dated from the birth of Christ, through the knowledge of whom, by faith and obedience on man's part, both character and life are made certain for time and for eternity.

Friends in Council.

DEAR BRO. RICHARDSON,—In reply to your request concerning Phil. ii: 3, "*Let each esteem others better than themselves*," I would suggest the following:

1. *Negatively:* It can have no reference to *natural* rights or privileges, for all are equal here, and "the pride of life" is denounced in Scripture as well as in good sense.

2. *Affirmatively:* It probably refers to the possession of qualifications, and work done on account of them. It would be bad Scripture, and worse sense, that would lead any one to pass false judgment either upon their own or the lives and works of others. Such would be a poor stagger at humility! I have been led to interpret the sense of this Scripture about as follows:

(*a*). All are engaged in a work not so much for themselves as for others. All possess, in greater or less degree, qualifications fitting them to accomplish this or that requirement of the work to the best advantage, and, in some particulars, some better fitted for certain parts of the united work than others. But *all* do something.

(*b*). In the accomplishment of the work the only thing to be kept in view was a *proper motive; i. e.*, the glory of God and highest good of all. And all to be honored for their respective abilities and service.

(*c*). Those who possessed superior qualifications, and, as a result, accomplished a corresponding work, should receive due recognition without envy or jealousy upon the part of those whose duty it was to render it, and without being "puffed up" upon the part of such as were entitled to and would receive such praise. All were to regard the service of each in this light, and every one to remember that he was but a part of the great whole. This was the "mind (disposition) that was in Christ Jesus." So it is to be yet, and evermore, and to remember it would prevent much that is unpleasant in the work of preachers, in one another's presence particularly.

If this affords any light, you are welcome on account of the pleasant recollections I have of my visit with and enjoyment of your hospitality.

Yours in Christ,
C. W. COOPER.

COLUMBUS, O.

I want to join W. R. Jinnett in his earnest exhortation, "Let us pray the Lord of the harvest to send forth laborers into his harvest." I want to do so, *first*, because the Lord commanded it, and blessings are always found along the pathway of obedience. *Secondly*, because I want to cooperate with the best people on earth. They are uniting in this petition. *Thirdly*, I live and work in Montana, and am one of the eight preachers working here under the aid of the C. W. B. M. in a territory of 145,000 square miles. Macedonian cries are coming to us from East, West, North, South. Multitudes flock to saloons, brothels, licensed gambling rooms, and opium dens that need the Church of Christ represented by loving, sensible, tender-hearted men and women, to beseech them to turn and live. Multitudes are immersed in mad thirst for riches that need to be taught the value of heavenly riches. *Fourthly*, the divine plan for supplying this need of preachers is to pray and work as you pray.

R. E. DUNLAP.

DEER LODGE, MON.

When I read the "Friends in Council" I feel like I am talking to the different members of one family, and surely I am. I would not be without it for a great deal. Now, I am going to talk with you all about some things upon which many of us may not think alike, and I am very desirous to have some of you, or as many as may feel so disposed, to speek very freely about them.

It is a custom among some of our preachers, when one confesses Christ, to have all the members present to come and give what they call, "The hand of congratulation." I think I have seen some good grow out of it. It serves to help warm up some of the members, and that is doing some good. Besides it is one way by which we may show our sympathy to some extent for the returning one. Some object to the custom because the Bible does not *say* do it, nor give an example of it. This I frankly admit, but ask whether the Bible says sing an invitation song after the sermon?

Again, it is a custom of some preachers—some who object to the congratulation plan—to say to one who has been baptized, in language about like the following: In behalf of the congregation, I present you the right hand of fellowship, and receive you a member of this congregation. Now, what right has one for the latter practice? The congregation has not authorized the preacher to do this part of the work for it.

Again, some object to the former practice because it might get up too much excitement. I do not think we should try to get up needless excitement in order to get persons in the church. I believe in just such excitement as a faithful, earnest, sympathetic presentation of the Word of God will effect, and no more. Paul said, "Knowing the terror of the Lord, we persuade men."—II Cor. v: 11. I am pursuaded that we would sometimes see better results from preaching were we to put a little more pursuasion in our preaching than we do.

I. L. C.

SNOW HILL, N. C.

Such men of God as Dr. J. W. Alexander, once of Princeton College, and in his last years pastor of the church where Dr. John Hall now ministers, bring forth publicly in word and deed much that is highly valuable. But have you ever thought how much high worth there must be in the private life and character back of their public utterances and achievements which is not seen of us? How many earnest thoughts, how many silent convictions, how many apirations, regrets, misgivings; how much spiritual watching and exertion? This thought brings to mind the words of Goethe: "That you may create something, you must be something." Here is a passage from Dr. Alexander's private letters, which has suggested the words above, and will illustrate the fact they set forth: "Need I warn you not to think of the ministry as free from temptations? The very habit of constantly dealing with Divine truth *for the use of others* is a great cause of dreadful formality; it obtunds the moral sensibilities, impairs the tenderness of conscience, and dissociates the actions of the head and heart to an alarming degree. In preparation and preaching I have often found that subjects which warmed and melted me in the closet, have flowed from my lips in the desk with some animation of manner, but with almost no emotion. Then the trials of the ministry to a man who has a conscience, are unspeakable. Who can ever say, 'I have done all I ought for these souls.'"

WM. A. KNIGHT.

BEDFORD, O.

I rejoice in the glorious triumph of the truth as reported in the *Christian Standard* for the last three months; more than 17,000 have become obedient to the faith of the gospel. Now, think of this army of new-born babes in Christ that need the sincere milk of the Word that they may grow thereby; that they may become men and women in Christ, and have that Christian character, and give that diligence to make their calling and election sure, "for if they do these things, they shall never fall: for so an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Peter i: 10, 11. Again, think how many may come short of that *rest*. And why? Because of the neglect of their duties; and one of the most important, and one that is the most neglected, is the study of the Scriptures; another is secret prayer and family worship. I have not known of any one for a period of forty years, that have held the office of eldership, that have been led from the path of duty that have read the Scriptures daily. On the other hand, many that have neglected them have wandered away to the saloon, to the ball-room, and the card table. Some have been reclaimed; others have made shipwreck of their faith. Let us remember that we are here to form character for eternity, and we shall not be admitted there if we do not have on the wedding garments.

A. R. KNOX.

Luther said that John iii: 16, contained the Gospel in a nutshell. Pierson, writing it thus,

"God so loved the world that he gave his
Only begotten
Son that whosoever believeth on him
should not
Perish, but have
Everlasting
Life,"

finds the word.

If we analyse it we find it not the entire Gospel, yet thought for several sermons in it. Below we give a word analysis:

"*God*"—creator and sustainer—"*so*"—inexpressible degree—"*loved*"—unparallelled interest—"*the world*"—the inhabitants of this earth, who were at enmity against Him—"*that*"—because of this love—"*He gave*"—love manifested in a gift—"*His only begotten Son*"—inexpressible degree of love revealed in the preciousness of the gift—"*that*"—connects gift with conditions—"*whosoever*"—extent of the gift—"*believeth*"—condition of reception—"*in Him*"—a living Saviorn, ot a dogma or theory—"*should not*"—is granted permission—"*perish*"—be not everlastingly destroyed from His presence—"*but*"—a suggestive conjunction—"*have*"—be put in possession of—"*everlasting*"—unending—"*life*"—the most desirable of all things, for without it nothing exists to us. In a sermon from it we adopted the following plan:

I. *God's love*—
  1. God so loved *the world*.
  2. God so *loved* the world.
  3. God *so* loved the world.
  4. *God* so loved the world.

II. *Is manifested in*—
  1. *That He gave* his only begotten Son.
  2. That He gave *his only begotten Son*.

III. *The universality, conditions and blessings*—
  1. *That whosoever* believeth in Him should not perish.
  2. That whosoever *believeth in Him* should not perish.
  3. That whosoever believeth in Him *should not perish*.

IV. *Of everlasting life*—
  1. *But have everlasting life*.

In the foregoing outline the italicized words indicate the subdivisions; while the general divisions are expressed by the different parts of the sentence, "God's love is manifested in the universality, conditions and blessings of everlasting life."

J. L. MCDONALD.

WHERE TO GET OFF.—A small number remain of several who once constituted a church in a certain place. The decrease has resulted about as follows:

1. Some have moved to other localities.

2. Some have been called from earth's toils to the realms beyond.

3. For obvious reasons there have been no additions for years.

The last point is explained by the following facts:

1. This church does not believe in paid pastors.

2. It does not believe in Sunday-schools.

3. It does not believe in missionary societies.

4. It does not believe in the sisters speaking in meetings for worship.

I was nearing this place recently in company with a preacher of considerable influence. He asked the conductor: "If you should ask a passenger where he is going, and he should say, 'to perdition,' where would you tell him to 'get off?'" The conductor did not mention the place that we were aproaching, but a place like it. Those who travel should get off where the Gospel abounds. Beware of places where there are influences that prevent the upbuilding of the church.

OLIVER.

A PLEA FOR UNION OF GOD'S CHILDREN.—A number of years ago the writer was engaged in a meeting at Aurora, Ind., and a professor of one of *our* greatest colleges said, when announcement was made that "Christian Union" would be the topic of the next sermon: "I do not believe it to be possible, practicable, or desirable." And now and then from our own ranks we hear the same opinion expressed. Do we not as preachers often yield to this sentiment and fail to urge this cardinal principle of our teaching upon the minds of the people? The recent Japanese discussion by Dr. H. M. Scudder serves to bring out in a strong light the necessity for *one* body. My object in writing this, however, is to show by one occurencer why we should continue to "cry aloud and spare not." Recently in our county a Jew became interested in the claims of Jesus of Nazareth, and for the first time began to read the New Testament. An elder of a congregation for which I preach, and a devout Methodists brother, undertook to help him into the light. For a while they progressed smoothly enough, fighting shoulder to shoulder on the divinity of Jesus of Nazareth; and when they came to discuss how a man may be induced into the Missianic kingdom, they soon left the Jew out and waged fierce war against each other. The result is easy to surmise. The Jew feels the force of the *united* argument *less* because they stand *divided* on what the divine teacher taught. Let us still, with renewed energy, teach that Christ's prayer must and will be answered.

H. W. ELLIOTT.

SULPHUR, KY.

At Jesus' Feet.

BY SIMPSON ELY.

"Are not ye worth more than many sparrows?" This question was asked His disciples in that wonderful sermon of Jesus on the mountain, and it occurs in that most beautiful passage on special providence in which he shows how God clothes the lilies of the field with a glory that surpasses that of Solomon's court, and notices the fall of every sparrow, and even numbers the very hairs of our heads!

Our Savior's teaching abounds in illustrations of God's special care for his creatures.

And yet there are many persons, and among them some professed Christians, who deny that God exercises any special supervision over the works of His hands, and claim that everything is governed by *fixed* law. A physician in our city, a church member, said to me recently, "I don't believe God takes any cognizance of us whatever. He does not hear and answer our prayers. He established laws in the beginning for the government of the universe, and these are fixed and unalterable. We, as a part of the universe, are governed by fixed law."

I had frequently heard him pray in the prayer-meeting, and I said to him, "Why do you pray to God, if he does not hear and answer prayer continually?" "I pray," said he, "because of its good effects upon my own heart and life." "Now," said I, "if I believed as you do, that God does not hear and answer prayer, I certainly would never pray to Him again. I would never address, "Our Father who art in heaven," if I believed I have no Father in heaven to hear me." That was several months ago, and I have not heard him pray since.

What men need is, not more faith in prayer, but to pray with more faith. To address God, and yet believe God does not hear, is hollow mockery; it is hypocrisy; it is to seem to be what we are not.

If we would attain to any great degree of piety, we must, like Hagar, constantly feel that "Thou, God, seest me"; or, like Moses, "Endure as seeing Him who is invisible"; or, like David, say, "Whither can I flee from thy presence?"

"If God careth for the sparrows, will he not much more care for you, O ye of little faith? Are not ye worth more than many sparrows?"

Ah! God does most tenderly care for His people. "The eyes of the Lord are over the righteous and his ears are open to their cry." "The angel of the Lord encampeth round about them that fear him." "I will lift up my eyes unto the hills from whence my help cometh." "The Lord is my shepherd; I shall not want." "The effectual, fervent prayer of a righteous man availeth much." "If ye being evil, know how to give good gifts unto your children, how much more will your heavenly Father give good things unto them that ask him?"

How can any one read the above passages, and almost numberless similar ones, from both the Old Testament and the New, and then believe that God does not hear and answer prayer? Rob me of my faith in God's special care and oversight, and you would take from me the chiefest joy of my life.

"Lord, I would place my hand in thine,
Nor ever murmur nor repine;
Content, whatever lot I see,
If 'tis God's hand that leadeth me."

KIRKSVILLE, MO.

One dollar will pay the subscription of any new subscriber from now till January 1, 1890.

(Offered by request.)

A SERMON ON MAN.

BY CHAS. W. COOPER.

"What is man that Thou art mindful of him?"

That it is dangerous to show man either his greatness or weakness, his goodness or meanness, is what I do not believe. There have been times in his history when man has been as near to beasts as he has been to God! To show him his greatness and meanness at the same time is very beneficial, for the contrast brings him to his senses. The marks that sin has put upon him, his form and fortunes, makes him more than a mere subject for rhetoric; it constitutes him an object of deep meditation, and study beyond limits. Man's reason, faculties, form, action, apprehension, together with his whole history from the time he appeared on earth under the shadows of the Tree of Life to the place in the great Beyond, where he is once again to be sheltered under its boughs, is *the* study of studies. He who is perfectly free respecting what he will or will not do, what he will and will not have, in his eternal experience, has a history that involves more than a mere change of years and habits. His nature has descended, so to speak, from a perfect God-likeness to a likeness to demons that, under all the conditions, one would think impossible! Notwithstanding, the more he is studied the more there is in him, and always more than is at first seen. His is a pedigree that is not all ill-fame. The exaltations of virtue and depressions of vice, as they are seen in his career, fill his history with both commiseration and transports difficult to put into words. Let us view, *en passant*,

HIS MAKER'S WILL CONCERNING HIM.

It was God's will, as well as purpose, that man should be very happy and fill a decidedly honorable and eminently useful place, and one of influence and rank in the creation. His was an orginization of superior worth in contrast with other forms and orders of life. He took his place in creation with the most majestic honors it was possible to bestow on any creature. The attributes of his nature were in limited degree those of his Creator. This pointed him out as the vice-gerent of God in Eden, with a domination extending from pole to pole, and from the rivers to the ends of the earth, with every inferior order of life subject to his behest, making him alone the germ in which all the purposes of God were enveloped. This was a dignity and glory unknown even to angels. There are some men to-day who love to contemplate themselves as demi-gods, and as a consequence almost commit idolatry to themselves! Others there are who act and seem to think as though they were of equal value only with the horse they ride or the ox that feeds at their crib! That there is a sense and a limit within which if one keeps he is justified in high thoughts of his value, is beginning to be recognized as the truth; while on the contrary it is beginning to be thought reprehensible for any one to degrade himself to the degree evidenced in the creeds which teach the doctrine of his total depravity. Such a thing as absolute depravity, inherent, never existed save in the councils, catechisms, and debates of men. God's will and purpose concerning man never admitted of the thing being true. This leads us to a few observations

ON HIS NATURE.

In his organization he stands related to both matter and spirit. And he was made in the "likeness of Him that created him." His greatest glory is this fact. He was a *God-like* man from the start. This is why, notwithstanding his defilement by sin, he can yet strive after a *likeness* to his God. His body from the dust was *made* by God, and his spirit from above *breathed* into him by God. And thus may his *new* spirit come into his *new* body; a picture of which may be seen in Christ's breathing on his disciples, saying, "receive ye the Holy Spirit." Thus formed, the understanding of man came as a result of God's inspiration. This moral sense is the line of difference between man and all other creatures on earth. In his inward parts and in his heart are his wisdom and his understanding. This incarnation is simply and truly a community of life with God. Hence, any life created or derived, so far as we know of it, is in no way superior to man, outside of the *usual* exceptions. His is a sovereignty over all earthly things, indeed. The further evidences of his greatnes lie in his capabilities. The past and present results of his capacities in every department of skill and ingenuity, shows the wonderous gifts with which man is endowed. Even the impulses and energies of his flesh were originally under the leadings and control of his spirit. As another has well said, the throne and the sceptre were, from the start, in his religious nature—not in his flesh. This is a feature, were it duly noted and remembered, that would rapidly silence and forever do away with the religion of sight and sense. But to render more

COMPLETE HIS GLORY,

God made *for* and *from* him a wo-man, or helpmeet, the "Daughter of God and man." To Jehovah's power both owed their existence. The race was incomplete until Eve was brought into life. She completed the honor and glory of man's whole nature and life, and was the bride and virgin of all loveliness. In creation it required both to complete the race. The only separateness between them related to the body, while in mutual need, interdependence and compassionship all was unity indeed. This creation-fact is also the *bed-rock* of all well regulated social life, all true pleasure, peace and human happiness; and to ignore it is the highway to iniquity, social disgrace and misery without end. For true social enjoyment, then, and healthy development of human nature and life, God made, and forever intended *one man for one woman, and no more.* While polygamy is a curse, because a departure from God's law and order for man's well-being, *unsanctioned, capricious divorce* is no better, but equally corrupt with fornication and adultery and every lewd crime that shocks the social fabric. Oh, for a return to the primitive integrity of the Edenic institution of marriage! The darkest feature of our society to-day is that the sacredness of this God-given institution is worse than corrupted, yea, *damned*, by unbridled and have-it-just-as-you-please divorce laws. "But in the beginning it was not so." Think of it, O ye preachers, and run the lines of this institution from the old corner in Eden. But concerning the majesty of man, observe

THE PROVISION FOR HIS HOME.

The God that made man made for him also a home, and fitted it with all the elements of life and its perpetuity. This home was in Eden, east, where probably the mighty Ganges, Nile, Tigris and Euphrates took their rise. To dress this park was his daily occupation, so that man, originally, not only had a home, but in his innocence something to work at. His well-being seemed to depend largely upon having attachments very dear and a pursuit for the employment of his body and mind. Then he was happy. To this day these are the things that preserve what peace and order we have in society. Take from the people all that belongs to the home-idea, as the anarchist would, and vice and as yet unnamed crime will be our heritage. To desire a substitute for home relations, is to be diseased in mind—an affection altogether too common, and as vulgar and dangerous as it is prevalent. Labor was one of man's conditions of health, if not longevity. Let me, wherever my lot may be cast and the foot-prints lead, be truly and honestly thankful for the sweet and sanctifying influences of the lovely homes it has been my good fortune to see in this world, as from place to place for years I have gone preaching about man's going to his eternal home. As far as we have now gone we have seen that the happiness of man was originally

OF A HIGH ORDER.

With perfect health, the exercise of the highest authority on the earth; with a pure mind and warm heart, looking into and admiring the wonders of the teeming life all around him; reading the love of God, look where he might, he certainly had a fountain of inexpressible pleasure from which to drink. Each opening bud, unfolding leaf; every stone in nature's quarry; each burrowing insect; every roll of thunder, flash of lightning; every manifestation of the unsearchable wisdom and goodness of God, he had for his contemplation. Had Adam lived until now, how vast the accumulation of his knowledge, how deep his intellectual delight. And yet he would be but in his juvenile days, as far as the exhaustion of these treasures is concerned. To complete his happiness, he enjoyed that for which all true men earnestly yearn, the *companionship* of the loveliest bride and queen of virgins; and both enjoyed the fellowship of Him who made and so perfectly adapted the one to the other. Not a cloud cast its shadow over their path; no impulse, aspiration or passion but that was legitimate; not a thing to throw this harmony out of joint—*a lovely picture of the coming lovelier life!* There was, however, one important matter in man's history and experience that must not be overlooked. He was under the

AUTHORITY OF HIS CREATOR.

While he ruled all else, *he* was ruled by a higher power, and his life was made tributary to a life above his. Every aspiration was Godward(?) His self-hood could not reach to an exaltation above the Creator without sorrow in exchange for all his pleasure. This was probably the error of the sinning angels. That which balanced this perfect experience was *character in its perfection.* The God-like relations and unalloyed pleasures kept rank with a pure life and substantial character. As long as this was maintained the original man's life was without embarrassment. For his safety in this respect, a simple and perfectly legitimate restriction was placed before him—*placed in his mind.* "The day thou eatest thereof thou shalt surely die." This was *benevolent*, inasmuch as its design was to maintain the purity and innocence of his being; and in this unburdensome way it was sought to perpetuate this lovely existence by an ever-present and faithful admonition of possible corruption and death. Here is where men have laughed where there is nothing to laugh at; jested where there was nothing to jest about; found fault without suggesting anything that would bear the semblance of being *safer*, or in any way *simpler*, nor rationally effective as a restriction and a protection. Intelligent sovereignty will attest and approve this law to this day. Herein lay the admission of the danger of an irruption of all this glory, dignity and bliss. To observe this law would result in the perpetuity of these blessed relationships; to disobey, would incur the fetters and miasma of sin, that without redemption would end in the blackness of darkness and eternal exile from the presence of God and the glory of His power, "Says the Lord, who does these things, which were known from the Age(?)" But we will complete this discourse by a few fragmentary observations on

THE EFFECTS OF THIS LAW ON MAN.

While the approval of God and the smiles of angels were upon him in his innocence, there was one who was envious of his peace of mind and body. He determined to end it all, and give in exchange the exact opposite of all they enjoyed—misery and reproach. This he accomplished by a seductive argument made to the woman, to contemplate her creator as an *arbitrary* Ruler, and by inciting feelings of selfishness and selfwill in her heart, to become *her own ruler*, take her destiny into *her own hands*, become the agent of humanity's ruin and the transmission of all the baneful qualities of transgression to her posterity. Thus he turned the world into tears over the *desolation* of man! This was effected and the joy of man ended by a presentation of the law against the fruit, in the light of an *arbitrary* and *selfish* enactment. Adam was not *deceived*—the woman was; yet Adam left the presence and companionship of his Creator for the society of his now sin-stained and death-stricken wife. The world is conversant by actual experience with the resultant effects of this violation of law. From thenceforward did God begin in love to prepare a way of escape and re-union with himself of humanity at a proper time. The price he paid to make this result a possibility evidences, beyond doubt of any degree, the *continual worth of man.* Though dyed in sin, and with his offspring under the tyranny of death, yet God acknowledged his *value* when he gave his Son for him. Then David's question was answered, and the fact demonstrated that *man was worth God's Son*, or the sacrifice would not have been made. At least a less expensive one would have answered, were this declaration incorrect. This is precisely how "God *so* loved the world." In this God has acted as we ourselves do. That which we desire we will give the *real value* for. And man was worth more than the combined treasures of heaven and earth, shown by Jesus when he made the most solemn inquiry this world has ever heard —"What is a man advantaged if he gain the *entire* world and lose his own soul?" How significant! What else that could redeem but a *life* that was *worth* man's? Think of it, O ye traducers of God and man, who have said that the grandest of God's works is by birth completely incompetent and wholly corrupt! The *popular presumption* you have; but the *truth* you have not.

In conclusion, man started with a bright prospect to rule the world, but the strength of the world's dominion is upon *him.* But by the gospel the glad tidings let the world learn that God's purpose concerning man has been expressed in the mission of His Son to the world. Sin will yet be destroyed, and prevented from occurring again. The persistent sinner will be thoroughly and irrevocably punished in due time, and the struggling, obedient follower of God placed at length beyond the limits of the incidents of this mortality, if the motive, plan, purpose and influence of this life is regulated and kept in harmony with the intentions of the gospel against sin. There is a hard time ahead for the "philosophers" and "scientists" who are on the other side of this prediction. It is too soon to put the Gospel of Christ down as a failure. We will await the test of its predictions. Fallen as man is, constitutionally diseased and imperfect as he is in all of the elements of his organization, God's purpose is to *recover* and *restore*, by re-uniting him to Himself. This is emblemized, pictured and plainly taught in the Gospel, and is made in each individual case to depend upon a complete submission of thought, word and deed, idea, aim and principle, to Jesus Christ, who says, "This is the will of Him that sent me; that whosoever * * * believeth on Him should have everlasting life, and I will raise him up at the last day." Life out of death for such as obey Christ, is the Gospel's word of truth. "And being made perfect by suffering, He became the author of eternal salvation to all them that obey Him." Therefore, "Whosoever will, let him take of the water of life freely." "Blessed are they who do His commandments that they may have right to the tree of life and may enter through the gates into the city."

COLUMBUS, O.

Mountain Siftings.

BY CHAS. S. LONG.

THE RESURRECTION (CONTINUED).

"Inspired teachers," says Dr. Lipscomb, "exhibit their wisdom in the way they read and interpret nature. Scripture is not written for minds shut up in themselves—the order and grace of the universe hidden from them. Sensational consciousness is just as much a part of religion as spiritual consciousness; and, accordingly, an eminent teacher like Paul honors his office by appealing to nature. He wrote for the senses no less than for the spirit; and hence we find him (verse 39) widening the scope of analogy. And whither shall he tend? What is the objective point aimed at? The identity of the resurrection-body with the dust and ashes of the grave—is that the goal of his thought? *Nay and yea.* Look on the gross side of identification, on the interminable disputes about bones and material particles, and the answer is, *Nay.* Look on the higher and far truer side of identification, and the answer is, *Yea.* As to the first, had the advocates of the dust and ashes theory existed in his day, he would, perhaps, have said: 'Fool!' Happily for us we know that identity as applied to the body means the persistent adhesion to the same idea in the plan and purpose of organization, so that while the particles of matter in the corporeal structure are ever coming and going, and are as short-lived as the ephemera of a summer day, such is the law of constancy beneath this variation that identity is no wise disturbed. Paul first takes up *diversity of animal organisms.* To show that the question is not about the retention and revivification of former *constituents* of the *body*, but a question solely of *body and its capacity*, to assume such a form as God might be pleased to give, he states: 'All flesh is not the same flesh.' Men, beasts, fishes, birds, differ in flesh. It is all flesh, but very unlike.

"What then? If body be capable of such variety in bodies, if you have such an interval as appears between man and bird, what limit will you put on body as to organization? Creative power is manifested in matter as matter; creative power makes its most wonderful manifestation in the countless shapes and adaptations of matter; and, accordingly, Paul's meaning is that you cannot argue from the structure and particles of the body here to the organization of a spiritual corporeity. But you can believe in new and higher forms, since 'all flesh is not the same flesh.' How far, then, has the argument progressed? To this landing-place—body here, body hereafter, body capable of a nobler type of existence. But he proceeds to use another illustration. Hitherto he has been mundane in his view; now he enters on the upper realm. Celestial bodies—bodies terrestrial—exist in the universe, and do they present contrasts on a far broader scale than those we see in the flesh of men and other animals? Ay, the diversity now is *one of glory.*

"Celestial and terrestrial bodies share different degrees of glory. The sun is a sun in its glory, and its splendor is its own. Moon and stars have their glory, and by this unequal distribution of radiance they impress us when we gaze on the firmament. Just here, then, the Apostle's mind takes a sudden spring. It bounds afar, and it is no longer form, no longer seed and harvest, nor animal organisms; but it is the *splendor of form* that absorbs his contemplation. Long ago the royal Psalmist had poured forth his wonder and adoration in the nineteenth Psalm—that sublime hymn which chants 'the glory of God' in the firmament and keeps the throbbing pulses of the human heart in the rhythm of the universe. And now—the eye dilated and the resplendency full upon it—hearken to the instant utterance: 'So also is the resurrection of the dead.' 'Sown in corruption'—earth and its earthliness—'it is raised in incorruption'—earth and its earthliness left in the grave. 'Sown in dishonor'—its humiliations all upon it, and demanding speedy removal from sight and commitment to darkness lest it be loathsome—'it is raised in glory,' and bears a likeness to Him whose 'countenance was as the sun shineth in his strength.' 'Sown in weakness'—always in a state of infirmity and as a corpse, 'powerless and unable to resist corruption'—'it is raised in power,' and made capable of receiving plenitude of energy from the will of the spirit, and answering all possible uses of mind. 'Sown a natural body'—as in life so in death, a part of the material order and subjected to its conditions, and never able to escape its limitations—so 'natural' that this very Apostle, 'caught up to the third heaven,' had to suffer 'a thorn in the flesh' that he might not be 'exalted above measure'—'it is raised a spiritual body,' and, if once a body that represented the soul, now a body that is in perfect sympathy with spirit as the highest organ in man for communion with God.

"The last antithesis is so important as to demand restatement: 'There is a natural body and there is a spiritual body.' Notice that the term 'body,' as used here, derives its import as to its character or quality not from anything in itself, but from its subsidiary relations, in the one case being 'natural' 'psychical,' as connected with the soul; and, in the other, as contradistinguished from the 'psychical,' or 'soul-body,' represented as the 'spiritual body.'

"What does the clear discrimination made by the Apostle between the two forms of body require of us? A primary recognition of the difference between soul and spirit as determinative of the difference between the body natural and the body spiritual. Without entering into metaphysics, we may remark that the soul is that form of mind which connects man with the senses and the outer world of the senses, while the spirit is that form of mind which connects man with unseen and eternal objects. If this distinction were not real—a distinction that often developes in the feeling of most painful contrariety—how shall we explain our consciousness; how understand the amazing inconsistencies into which we fall; how give any account of morals and transitions, reaction and rebounds? The fact of difference is plain to every student-thinker; the nature of it is difficult, perhaps impossible, to make obvious in language.

"Is there not a poetry that finds access to the innermost life, and a poetry that goes no further than the external intellect and its correlated sensibilities? And of painting, sculpture, music, eloquence, are there not everywhere two widely-marked divisions, so that while the one kind is very palpable to the soul, the other is felt rather than known, and works by hints and intimations more than by communications actually defined? Still more as to persons. Who has not known some individuals that always called forth by their presence the best within him, whereas there were others whose tones and looks were solicitations to evil? Only a few consciously note these experiences, and still fewer analyze them; but assuredly they are facts of life, and life would be barren of its most advantageous suggestions were it otherwise. Now, it is this difference between soul and spirit which Paul employs to give the contrast in the verse: 'There is a natural body and there is a spiritual body.'"

But I have already lengthened this article quite enough, and will leave the remainder of Dr. Lipscomb's exposition for next week.

RONCEVERTE, W. VA.

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SUNDAY-SCHOOL LESSON

SECOND QUARTER.

APRIL 28, 1889.

GOLDEN TEXT.—*But I say unto you, that in this place is one greater than the temple.*—Matt. xii: 6.

TIME.—April 4, A. D. 30.

PLACE.—The temple and the Mount of Olives.

SUBJECT.—The Coming Again of the Lord.

PARALLEL ACCOUNTS.—Matt. xxiv: 1-14; Luke xxi: 5-19.

INTERVENING EVENTS.—After answering the questions which were the subject of the last lesson, Jesus put to the Jews a question which confounded them and put them to silence; but one which, if answered sincerely, would have opened their eyes to the truth of his claims. He now turned to the common people, who heard him gladly, and warned them against the scribes, Pharisees, and religious hypocrites, exposing their wickedness and false pretenses, and denouncing the judgment of God against them. He closes his address with his pathetic lamentation over Jerusalem. (Matt. xxiii: 37.) After this he teaches a beautiful lesson from seeing a poor widow cast a mite into the treasury. While in the court of the Gentiles, certain Greeks came to see Jesus. (John xii: 20-23.) After this he made an earnest appeal to the Jews, and his words were confirmed by a voice from heaven. (John xii: 24-35.) Jesus then leaves the temple, never to return until brought there for trial.

1. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings are here!
2. And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.
3. And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,
4. Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?
5. And Jesus answering them, began to say, Take heed lest any man deceive you:
6. For many shall come in my name, saying, I am Christ; and shall deceive many.
7. And when ye shall hear of wars, and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.
8. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines, and troubles: these are the beginnings of sorrows.
9. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them.
10. And the gospel must first be published among all nations.

1-2. And as he went forth out of the temple.—The closing remarks of his discourse, as recorded in Matt. xxviii: 38, were: Behold your house is left unto you desolate. These words foreboded to them some great calamity connected with the temple, which they could not understand. They could not believe that this beautiful structure, so magnificent, so substantially built, the pride of the nation, should be destroyed for the sins of the rulers. They were amazed—they could not understand it, and in their amazement they call his attention to the massive structure. Can it be, that glorious house of God, the centre of our worship, the sign of God's dwelling among us, is to be destroyed? Then follows the terrible prediction so completely fulfilled about forty years afterward. There shall not be left one stone upon another, that shall not be thrown down. They did not then understand the significance of the awful doom. It was no longer God's house. It marked a dispensation which was about to pass away and a better one was about to be introduced in its place. To have left it standing would have been a temptation to cling to the shadow instead of to the substance. The true Messiah of which the temple and its services were but the type had come. Him they had rejected, and for this rejection God begins to visit his judgment upon the wicked generation by destroying the temple and driving them from the city.

3-4. And as he sat on the Mount of Olives, etc.—Awed into silence by these terrible words, the disciples said nothing until they reached the Mount of Olives, and then they asked, according to Matthew, When shall these things be? and what shall be the sign of thy coming and the end of the world? The answer to this question is difficult to explain satisfactorily. It foretells the destruction of Jerusalem, and also the final coming of Jesus at the day of general judgment.

5-10. And Jesus answering them, began to say, Take heed, etc.—He then proceeds to give them many signs, all of which were fulfilled before the destruction of Jerusalem, and all of which will be equally applicable to his final coming. The more important lessons to us are the warnings given. They were warned against being deceived. Many false Christs would come and deceive many and lead them to apostatize. (Acts v: 36-37; I John ii: 18.) So now false teachings abound and many are daily being led away from the teachings of Jesus. Let us beware against being deceived. Next he warns them not to be troubled when they heard of wars for these things must needs be. Not that God wished them to be, but must be as long as the character of men was what it was. It is said that not a Christian was killed at the destruction of Jerusalem. So no one who holds out faithful amid the troubles of life to the end will be lost. He warns them of the persecutions that awaited them and against over-anxiety about their defense, but to say in their defense only what should be given them. All of these predictions we see fulfilled in the lives of the apostles and early Christians; but the promise that God would be with them was also fulfilled. This part of his discourse he closes with these encouraging words, He that endureth to the end, the same shall be saved. Words as applicable to us as they were to those to whom they were addressed.

Divine Healing.

WHAT IT IS AND WHAT IT IS NOT.

An interview with Elder McDonald on the subject of Divine Healing as taught by the convention held here during the week.

While there are comparatively few Christian Scientists in Toledo, the convention held during the past week has attracted considerable attention, and people on the streets are now talking more about the new creed than ever before.

Elder McDonald, of the Eleventh-street Christian Church, has some very strongly-defined opinions on this subject—opinions he was not at all backward about expressing to a *Blade* reporter, the other day, while the convention was in session.

In reply to a reporter's query as to what he thought of Christian science, the Elder said: "I have no disposition to combat any scriptural statement, neither have I a creed to defend against any theory. The members of my church will not be excommunicated, or even annoyed, should they entertain the notion. We will relegate this to the domain of opinion, where it belongs.

"Neither will I deny that some have been aided to exercise their will-power, and have taken up their beds and walked. I believe, however, they were just as able, physically, to do this before. All they would have needed was to use the strength they had to have found it sufficient. Then, if I am rightly informed, at least two who one year ago were active in declaring the power of faith in Jesus as all-sufficient to secure healing at His hands, are now afflicted in the same way they were formerly, though they presented themselves then as a demonstration of His power exercised in their behalf.

"If I read my Bible aright, when Jesus healed men they never broke down at the point strengthened by Him."

"How about 'the law and the testimony,' Elder?"

"That Jesus and the apostles wrought miracles in their day, I am assured by almost every chapter from Matthew to the Acts of the Apostles. Indeed, I even find frequent mention of such things in the letters written by Paul, Peter, James, John, and Jude. Yet I have no reason to believe that any save Jesus and the apostles, and those empowered by the apostles, ever performed a miracle of any kind."

"There were miracles, then?" queried the reporter.

"Miracles were necessary in the early days of this supernatural religion to establish its claims. But, when once established, there was no more need for them. What is always being proven is never proven, has grown into an adage; and, as the purpose of Christianity is to build up a righteous character in the individual, there was no more use for this when the character had been perfected, and proven to be the result of faith in its author. Thenceforward a supernatural *sign* was superseded by a supernatural *life*."

"How about the scriptural quotations made by these people in proof of their position?"

"I will premise my conclusion on that point by stating that anything and everything of a doctrinal character can be proven by quoting isolated passages of Scriptures. To illustrate: Oxen will enter the kingdom of heaven. Proof: 'Muzzle not the ox that treadeth out the corn,' 'for of such is the kingdom of heaven.' It is right to hang yourself and do it quickly. Proof: 'Judas went and hanged himself.' 'Go thou and do likewise.' 'What thou doest do quickly.' The devils will be saved. Proof: 'Believe in the Lord Jesus Christ and thou shalt be saved.' 'The devils believed.' So on *ad finitum*.

"While Scripture may be wrested to prove all these positions, yet every one see at a glance we had to take the Scriptures out of their connections to do it. But we might state other propositions and use Scriptures to prove them, without the discrepancy being so apparent. This we believe to be the truth with regard to the advocates of Divine Healing. We do not think them to be trying to deceive the people, but self-deceived. We will notice a few of these quotations often used by them.

"Jesus, after working miracles, healing the sick, etc., said: 'As Thou hast sent me into the world, even so have I also sent them into the world.' Jno. xvii: 18 If 'them' has for its antecedent 'all Christians,' the position of the advocates of Divine Healing is unassailable. But it has not. Jesus is praying for the eleven, as must be apparent to every one who will read the twentieth verse of the same chapter. 'Neither pray I for these alone, but for them also which shall believe on me through their word.' Then He continues to pray for all Christians that they may be united. This must necessarily cut off one strong proof text from the list.

"Then they quote Mark xvi: 17-18: 'And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they shall drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.' To the casual observer this seems strongly to support them. But when taken in connection with what goes before and follows after, the situation changes. In the fourteenth verse of the chapter (Mark xvi) we are told that Jesus 'upbraided' the eleven 'because of their unbelief' in the testimony of others. Then He commissions them as His witnesses, to go forth and preach to the whole creation; and promises to aid those of 'them that believe' in the ways named in verses seventeen and eighteen. And Mark concludes by stating that the Lord worked with them and *confirmed* their words by signs: verse twenty.

"Now, if the convention, or any member of it, can get any support from this, I am ready to believe men can extract blood from turnips.

"But the inconsistency of their position is apparent, when we but think for a moment. There is more in the text than "healing the sick." There is the speaking with new tongues, the casting out of devils, the taking up of serpents, and the drinking of poisons mentioned. Now, how any sane man can appropriate a part of a verse of Scripture, and reject the remainder, I am unable to understand. To be consistent, they must go out on our streets and preach Christ to Russian, Polander, German, Chinese, Italian, Spaniard, and all others without having learned their languages. The apostles did this on Pentecost. Acts ii: 8–11. The apostles healed the afflicted, Acts ii: 6-8; and in Acts xxviii: 3-5, we are told that Paul took up a serpent, etc., etc."

"But," the reported asked, "were the apostles the only ones who possessed this power?"

"I answer no," said Elder McDonald. "Yet the apostles were the only ones who possessed the power to transmit it. Philip, the deacon, preached in Samaria, and wrought miracles, but before any of the converts could do the same it was necessary for Peter and John to go down and lay hands on them. (Acts viii: 14–17.) We cannot infer even that all the early disciples possessed this transmitted power, but only those set apart to special work. (I Cor. xii: 8–11.) And not all possessing miraculous power were necessarily Christians in character. (Rom. xi: 29.) Hence Paul's logical assertion in I Cor. xiii, that love is superior to everything else.

"But the advocates of Divine Healing find their warrant in Matt. xxi: 22. 'All things whatsoever ye shall ask in prayer believing, ye shall receive.' To whom does the 'ye' here refer?"

"Without controversy, the twelve who were with him when he cursed the barren fig tree. And it does seem to me that the doctrine based on any such texts must wither, as did the tree. It is unnecessary to refer to other texts, for all fall before the same sword in the same manner."

"Well, are all promises to the Apostles? Shall Christians pray?"

"To the first, all promises are not to the Apostles. To the second, certainly Christians should pray. Their prayer should be in 'faith, nothing wavering or doubting'; but they should pray 'with the understanding also.' God knows what is better for us—better than we know ourselves. As a kind parent He will 'not withhold from us any good thing'; neither would He give us what would injure us. Paul thought he knew what was best for him, when he prayed that he might be healed of his infirmity. But, although he prayed three times, God did not think it best (II Cor. xii: 7-9). The only Christ-like prayer is, "Not my will but Thine be done.' It it is best for me, heal me; if not, give me strength to bear. To pray in any other way is to 'ask amiss.' (James v: 2-3.) To pray in this way we always get our request. (I John v: 14–75.)

"Either I misapprehend, or the advocates of 'Divine Healing' do not pray thus. They set up their judgment against God's; they issue a batch of orders and demand that the goods be delivered immediately; they inject God's established means of healing, and urge that the remedies He has placed in vegetable and animal and mineral kingdoms be rejected—thrown away. How different from Paul's advice to Timothy, who suffered from a dyspepsia, to take wine for his stomach's sake and his oft infirmities; or of James, to anoint with oil—a practical treatment of disease in that day. The elders could do this as well as a physician—asking God to bless the remedies used to the end designed; or the words of God in days of old ordering the use of herbs in the healing of diseases."

"Do not the Divine Healers use natural means, the most natural of all means?"

"No; the advocates of this theory are mistaken. They reject the use of natural means—God's established way—and go about to establish their own way. Not until nature refuses to yield up her remedies, or these remedies prove to be abortive, should we ever ask God to deliver us from diseases incurred through violated natural laws. To do so is to cry 'give more' when much lies yet unused at our hand. God is not prodigal with anything. He gives only one moment at a time and takes it away before another enters. He never permits any of His forces to waste in seclusion, and gives not additional ones until the first are used up."

"What think you, Elder, has brought about this new sect, if it may be so called?"

"The curious are always ready to run after what offers to violate law. It is so much easier to have things given than to work for them. But this will not last. After awhile they will be forced to abandon their theory of healing, to be consistent. And there is danger of their relinquishing Christ with the doctrine. I am not rejoiced at all that this convention is held here. I think it full of dangers to true Christianity. Yet I wish none of its advocates harm. I rather pity them, and would urge them to go and sin no more."—*Toledo Blade.*

The South During 1888.

HER DEVELOPMENT IN THE LAST DECADE.

The *Manufacturers' Record*, in its annual review of the South's industrial development, shows that the capital represented by new mining and manufacturing enterprises, organized in 1888, was $168,800,000, divided as follows: Alabama, $29,413,000; Kentucky, $28,800,000; Texas, $17,654,000; Georgia, $14,205,000; Virginia, $12,774,000; Tennessee, $11,159,000; Maryland, $10,670,000; West Virginia, $10,114,000; Arkansas, $8,483,000; North Carolina, $7,359,000; Louisiana, $6,536,000; South Carolina, $4,813,000; Florida, $4,731,000; Mississippi, $1,968,000. During 1888 there was organized 3,618 new enterprises, against 3,430 in 1887, and 1,575 in 1886—a total, in three years, of 8,623; in addition to which there were hundreds of small enterprises, such as grist-mills, etc., not counted in this enumeration reviewing the South since 1880. The *Record* shows that in that time 20,000 miles of railroad has been built, and that over $7,000,000 have been spent in building new roads and improving old ones.

In 1880 the South made 397,301 tons of pig iron, and in 1889 it will produce about 1,800,000 tons. In 1880 there were 6,048,571 tons of coal mined in the South against 16,476,785 tons in 1888. Cotton-mills have increased from 180, with 15,222 looms and 713,989 spindles in 1880, to over 300 mills, with 38,000 looms and 1,880,000 spindles. The value of cotton goods made in the South in 1880 was nearly $50,000,000, against $21,000,000 in 1880. There are now about 160 cotton-seed oil mills, with about $12,000,000 invested, against forty mills in 1888. The value of the South's agricultural products for 1888 was $800,000,000, against $571,000,000 in 1879, and the live stock is now estimated at $575,000,000, against $391,400,000 in 1887. The production of grain last year was 626,205,000 bushels, against 431,074,630 bushels in 1880.

HIS KINGDOM.—When the late German Emperor Frederick was Crown Prince, and resided at the New Palace, near Potsdam, he took great delight in the simple country life of the region. He learned all about agricultural details, and personally superintended the work on his neighboring farm of Bornstedt, while the Princess took charge of the dairy and poultry-yard.

One of his most marked characteristics was his genuine love of the people; he sympathized with even their humblest needs. Especially was he delighted to visit the village school, where he sometimes questioned the children in the teacher's place. On one such occasion the following charming dialogue took place:

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"To the mineral kingdom," was the answer.

"And this?" pointing to a flower.

"To the vegetable kingdom."

"And I myself? To what kingdom do I belong?"

"To the kingdom of heaven," answered the child.—*Selected.*

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[ESTABLISHED, 1865]

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Arr White Sulphur Sp'gs,	. . . .	4 39 a m
Arr Clifton Forge,	1 18 p m	6 30 a m
Arr Staunton,	3 40 p m	9 10 a m
Arr Waynesboro Junc.,	4 15 p m	9 48 a m
Arr Charlottesville,	5 15 p m	10 55 a m
Arr Washington,	9 40 p m	5 49 p m
Arr Baltimore,	11 35 p m	7 40 p m
Arr Philadelphia,	3 00 a m	11 00 p m
Arr New York,	6 20 a m	6 20 a m
Arr Richmond,	9 00 p m	3 15 p m
Arr Newport News,	11 20 a m	6 00 p m
Arr Old Point Comfort,	11 45 a m	6 35 p m
Arr Norfolk,	12 25 noon	7 10 p m

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Schedule in effect February 10, 1889.

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Lve Clifton Forge,	4 10 a m	8 25 p m
Arr Charleston,	10 48 a m	4 12 a m
Arr Huntington,	12 15 noon	6 10 a m
Arr Portsmouth, O.,	1 35 p m	7 22 a m
Arr Mayesville,	3 15 p m	9 25 a m
Arr Cincinnati,	6 45 p m	12 50 a m
Arr Indianapolis,	10 40 p m	4 55 p m
Arr Chicago,	6 50 a m	6 50 a m
Arr St. Louis,	7 05 a m	7 05 a m
Lve Huntington,	11 25 a m	6 30 a m
Arr Lexington,	5 00 p m	12 45 p m
Arr Louisville,	8 35 p m	4 50 p m

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THURSDAY, - - APRIL 18, 1889.

Public Prayer.

THINGS TO BE AVOIDED.

Public prayer has a wonderful influence on a congregation if it be direct, audible, tender, earnest, and genuine. But, on the other hand, a cold, formal, perfunctory prayer is positively detrimental to the worship. While prayers ought never to be offered *to* the congregation, yet they ought to be offered *for* the congregation, and should, therefore, carry on their wings the sincerest and intensest longings of the assembled multitude. Here are some evils to be avoided in public prayer:

1. Avoid coldness. Frost-work may be beautiful, but it is cold. A cold worship is no worship at all. What do you suppose would happen if the subject of an earthly kingdom should enter the presence of his king in the same cold, sleepy, and whining manner in which many prayers are offered to the Heavenly King? He would be driven out in haste. What, too, would be the effect on other subjects who should hear the prayer? They would feel that the petitioner had no heart in his petition, and very little respect for his king.

2. Avoid formality. God does not despise forms when they contain the substance, but He hates shams and hypocrisy. He respects form only as the vehicle of the spirit and substance.

3. Avoid whining and what is called "the holy tone." The Lord wants naturalness in voice. Naturalness is honesty. The holy tone suggests the street beggar and the hypocrite.

4. Avoid all attempt at elocution and rhetoric. The Lord is not pleased with the sacrifice of smooth speech or beautiful metaphors. If beauty of speech come unbidden to clothe the devout and burning desire of the soul, it is not to be despised; but it is far better to have the intense and sacred longings of the spirit wrapped in swaddling clothes than to have lean thoughts decked in purple and fine linen.

5. Avoid all fear of men. God's criticism is a thousand times more to be dreaded than man's. God has respect to the true state and wish of the heart, and so have sensible and Christian men. We know from observation, too, that a few broken sentences, shot from an earnest soul straight to the throne of God, are many times more edifying and pleasing to those who listen devoutly than is a fine oration spoken on one's knees. People are helped by the unction of earnestness and real faith. They are helped by the soul that struggles to express its complaints and deepest wants.

6. Avoid platitudes and vain repetitions. We do not like monotony; we hate it, and we believe God hates it, too. Set expressions which have been studied and which we know must come into a prayer at certain stages which we can easily anticipate, are abominable to us. They sound like the voice of slavery—the slavery of the spirit—to mere words or to human criticism. We like to hear a soul break out afresh with some new sacrifice, some new garland of praise, some new and intenser desire which rightly scorns its out-grown garments of skilled speech.

7. Avoid diffuseness. Do not go all over the world as though you didn't know what to pray for. Diffuseness gives the impression that you don't want anything in particular, and that if you did you deemed it useless to ask pointedly and directly for it. Ask God for what you want, and then say, "If it be thy will."

8. Avoid selfishness. How often are public prayers marred by too many such petitions as: "Lord, bless us"; "Lord, strengthen us"; "Lord, keep us"; "Lord, make thy face to shine on us"; "Hand *us* to our graves in peace," and "us" and "us" and "us."

9. Avoid speaking in too low a voice. We have heard, or rather we have *tried* to hear, prayers uttered in large audiences by men who seemed to forget that they were not praying in their own closets. They might as well have been praying in an unknown tongue. Neither the learned nor the unlearned knew when to say, Amen.

10. Avoid giving pointed reproofs or exhortations in prayer. Don't exhort the preacher excessively; don't pray in his hearing, and in the hearing of the audience, that he "may speak as the oracles of God speak"; that he "may not shun to declare the whole counsel of God"—at least, don't utter these stereotyped expressions so that both he and the audience will suspect that you are reading him a lecture. President Finney, of Oberlin, once prayed for one of the professors in language like this: "Oh, Lord, thou knowest Prof. Jones, how much Greek he knows; thou understandest his ability; but he is lazy, Lord. Oh, Lord, stir him up." President Finney was a great man and a scholar, but his exhortation was out of place in his public prayer. We will call attention in another article to some points to be observed in public prayer.

Attention, Virginia Churches.

At the last State Co-operation meeting, at Louisa Courthouse. the Board was ordered to try and raise $5,000 during the coming year. While that was a large amount to expect, the Board was also ordered to make "an advisory apportionment" among the churches and do its best to raise funds for the State work. It made a careful and reasonable apportionment and sent it to each church about one month ago. We believe the Board has done its duty. Now here are a few facts of grave importance:

1. Money is needed for the State work, and the need is urgent.

2. There are many calls for help from different sections of the State. The opprotunities to plant successful and growing churches in growing places are many, and ought to be seized immediately.

3. The Board has already incurred all the obligations to save and promote the cause at important centres that it can possibly afford to bear.

4. Those especially who, as churches and individuals, gave the Board its instructions should consistently stand by their resolutions.

5. Fine opportunities are open to the Board if the churches and brethren will do their best to furnish the requisite funds.

6. Let every effort to fill the treasury be made *now*, so that the next convention will mark the grandest epoch in the history in Virginia.

7. Preachers and others to whom the corresponding secretary has sent circulars and made appeals will please respond and co-operate promptly. It will pay. Let all come up to the work like servants of God and as brethren.

The Richmond Meeting.

On Friday night before the fourth Sunday in March about a score of brethren, representing the three churches of this city, met at Seventh-street church and decided to begin a union meeting at Seventh-street church on the following Sunday. The movement began at the suggestion of one or two of our best business men. The editor of the MISSIONARY was chosen to do the preaching. Bros. Cutler and Cole were to aid in singing, visiting, baptizing, and in many other ways. They did their part well. The meeting closed on last Sunday night after having run three weeks and one day. The brethren worked and prayed earnestly. They distributed cards of invitations in every direction, and brought their unconverted friends to the meetings. The sisters held a meeting nearly every day at eleven o'clock. The men also held their prayer-meetings on Sunday afternoons. Sunday-school superintendents, and teachers, elders, deacons and all came up nobly to the work. As the result, large crowds heard the preaching, and one hundred and sixteen persons (including five who were received into the church on the first day of the meeting) came forward in response to the Gospel invitation.

On the same night that the meeting closed at Seventh-street Bro. Cole began a meeting at the Third Church. The editor of the MISSIONARY went last night to assist him in the meeting. Good results are expected. The daily papers contributed much to the profit of the meeting.

For ONE DOLLAR the MISSIONARY will be sent to any new subscriber from the date the money is received until January 1, 1890.

Editorial Notes.

——F. F. Bullard, of Whtheville, has accepted a call to Lynchburg, and A. A. Fergusson will succeed him at Wytheville.

——Received for Foreign Missions, and forwarded to Bro. McLean, from Lebanon Church, Warwick county, Va., $3.00.

——After eight weeks' progress of the Des Moines meeting, conducted by Prof. Black, there were over two hundred converts. The meeting was still going on at the last account.

——Our Friends in Council department offers a fine opportunity for writers of short articles, pithy paragraphs, and so forth, to be heard. Many a nail can be driven home as effectually by two or three strokes as by a dozen.

——The Boston *Herald* of April 3rd contained a very just account of the work, growth and status of the Disciples. It was published in connection with the dedication at Swampscott. Our beloved brother Rogers deserves much praise for his zeal and abundant labors. We hope to publish some items of interest from the *Herald's* article in a subsequent number of the MISSIONARY.

——Side by side with our joy at the large accessions to the churches is the burning desire that they may all be enlisted heartily in our co-operative missionary work. They must be put to work or they will drift back to the world in heart, even though they should remain nominal church members. And it is a sad fact that merely *nominal* church members are a hindrance to the gospel. Those whose *hearts* are enlisted are the *helpers* in the faith. The Lord increase their number.

——The name of "Monte Carlo" has become the very synonym of infamy. It is the great gambling whirlpool of Europe. Thousands of men and women have been utterly shipwrecked by its terrible fascinations. Sixteen suicides and fifteen duels have occured there this season. Some of the aristocracy of England have been seen there at play. No wonder the bank has gotten rich. Would that some evangelist, in the spirit of Paul, could make the guilty ones tremble in view of the judgment to come, and wipe out the foul plague spot.

General News Items.

Five prisoners escaped from the Salem, Mass., jail on Sunday, taking with them $100 from the jail safe.——The wife of Rear-Admiral Febiger was thrown from her carriage while driving along F street, Washington, D. C., Sunday afternoon, and perhaps fatally injured. Her skull was fractured and one of her arms broken.——Dr. J. R. Gyles, aged 65 years, and for forty years a physician in New York city, committed suicide by taking a dose of strychnine Sunday morning. He invited his wife to take a drink, and she, thinking it was magnesia, told him she did not need it. He drank the dose, and in a short while died. Financial troubles are said to have been the cause. ——An electric watch has been invented which requires winding only once in every twelve months. ——Ward McAllister has resigned his position as manager of the Washington inaugural celebration.——Members of a family, returning from the funeral of a relative, became involved in a quarrel on their way from the cemetery in Long Island, a few days since, and one of the occupants of the carriage was very roughly used.——The American members of the Samoan commission—Hon. Jno. A. Casson, Hon. William Walter Phelps, and Hon. Geo. H. Bates—have sailed for Liverpool. Mr. Bates is said to be unacceptable to the German government. His knowledge of Samoa and its surroundings is feared by them.——Ex-King Milan, of Servia, was so afraid of assassination during his reign that he slept in a room with double doors cased in steel. A powerful mastiff lay at the foot of his bed, and he always kept a loaded revolver on a table by his bedside. When eating alone the King would not eat any made dishes, and satisfied his appetite with toast and boiled eggs.——Bancroft, the historian, has been compelled, on account of mental failure, to abandon work.——Chevreal, the French chemist, is dead, at the age of 103. He never used tobacco or alcohol.——David Sheepy, M. P. for South Galway, who is serving a term of five months' imprisonment for offences under the crimes act, has been confined in his cell on a diet of bread and water for refusing to perform menial work.——Sir Julian Pauncefote, the new British Minister to this country, is on his way hither, having left London on Saturday.——John Jackson, president of St. Louis, Mo., Elevator Company, and a wealthy citizen, has killed himself. Another victim to the mania for speculating. He was 68 years old.——Two thousand emigrants left Liverpool Saturday last for America, making a total of twelve thousand who have sailed from Liverpool during the past week.——The pine forests in some sections of North Carolina have been on fire for several days, entailing much loss.——Shoe manufacturing shops are springing up in the different parts of the West, and Eastern and foreign workmen are going there for better wages.——A peculiar accident was met with the other day by Oliver Tucker, whose home is at Elderville, Pa. He was climbing a tree, when it split, allowing him to drop into the opening, which closed upon him, crushing him terribly. One of his eyes was squeezed from its socket. At last accounts the unfortunate man was living, but in a most critical condition.——The starving hordes in the famine-stricken districts of China are receiving little attention from the Chinese government. They are leaving almost the whole work of relieving the distressed to the missionaries in the district. There is plenty of food in the country outside of the northern provinces, but none of it is sent to those who are starving. ——Work will be begun on the erection of the Hendricks monument at Indianapolis in June, and the finished structure will be dedicated in October, with an address by Senator Turpie.——The situation among the settlers in the country claimed by English capitalists in Iowa is growing very serious. All hopes of peaceable evictions are abandoned, and two *posses*, of fifteen men each, armed with Winchesters, are doing the work. Warnings are posted on the doors of houses, and strangers going into the riverland country are stopped by armed men, and compelled to state their business before being allowed to proceed on their way.

Kwan Yin, the Chinese Goddess of Mercy.

BY E. T. WILLIAMS.

Without doubt, the most popular idol in the Chinese pantheon is Kwan Yin, the "Goddess of Mercy." Her image is found in every Buddhist temple; and in some her altar occupies the most conspicuous position, altogether overshadowing that of Buddha. The nunneries, too, as a rule, I believe, are dedicated to her. In the ordinary Buddhist temple, however, her image is given a very peculiar place, such as one would never expect so popular an idol to have.

When one enters the temple he comes first face to face with the image of a fat, smiling, good-natured-looking Buddha. Passing behind a screen, against which this idol is placed, we find ourselves in a square room guarded by four huge gods, known as the "Four Mighty Ones." From this entrance-hall a door-way, often a complete circle in shape, opens into a court-yard. Across this lies the entrance to the chief hall, whose central shrine is that of the Buddha most commonly known to the Western world. He sets with passionless countenance upon a lotus blossom, attended on either side by one of his principal disciples, the three images being known as the "Three Pure Ones." To the right and left are the "Eighteen Holy Ones," early Buddhist missionaries to China; and in the largest monasteries there are also still other gods, sometimes to the number of five hundred. But it is not until you have passed completely around the hall, and come immediately behind the central altar, that you find the image of Kwan Yin. She has turned her back upon all the other gods, and looks in another direction. This has given rise to a popular proverb among the Chinese: "Why is it that Kwan Yin is always seated in a reverse position? Because all living things refuse to turn." This is supposed to refer to the unwillingness of humanity—particularly Chinese humanity—to heed the oft-repeated exhortation to repentance. The Chinese are not at all insensible to the need of repentance, nor do they fail to recognize the hardness of the human heart. The images of Kwan Yin are various. Sometimes she is represented as a queen, seated upon a throne and clothed in royal robes, wearing a glittering crown. I have seen one image of her with eighteen arms, as though she would gather as many as possible to her bosom to comfort them. But the most common image is a standing figure like that of the Virgin Mary, and, like Mary, oftentimes with an infant in her arms. Her feet rests upon a dragon's head, sometimes upon a crescent moon. She is surrounded by miniature images representing various scenes of danger, in which her mercy has interposed to rescue her worshippers. Votive offerings are also sometimes suspended on the altar, although these are not so commonly seen as at the shrines of popular saints in Europe. It is well known that there is much in Catholicism that is very similar to Buddhism. The worship of the "Goddess of Mercy" furnishes some illustrations of this. She is addressed as "Our Lady," "Queen of Heaven," and "Mother of Buddha"; but in Buddhism she is regarded as one person in the trinity. When Buddhism was brought into China from India, it was modified in some respects to adapt it to the character and traditions of the Chinese. This, indeed, has been its policy wherever it has gone. The Chinese Kwan Yin, therefore, is not altogether the goddess of Indian Buddhism, but is supposed by some to have been a native deity taken up by the Buddhists and identified with their "Holy Mother." At any rate, in northern China there is a legend of Kwan Yin which states that she was once a princess, who, at sixteen years of age, resolved not to marry, but to become a Buddhist nun. Her father tried to compel her to be married, and sent her to a monastery to be instructed in filial piety. The monks, however, failed to convince her, and the monastery was burned over their heads; but she escaped. Her royal father ordered her to be beheaded, but she was rescued by Buddha. Finally she was strangled, and went to examine the punishments of hell, after which she returned to life to exhort men to repent. Dr. Edkins, some months ago, published a very interesting article upon this legend, of which this is a mere outline. The story is another illustration of that feeling after God, and that earnest desire for a sympathetic Savior and Mediator, which has characterized men of almost every race, and which can find its satisfaction only in Him who is the "desire of all nations," the "One Mediator between God and man." Buddhism, with its smoking altars, its fragrant incense, its impressive ritual, and its numberless gods, has become strongly intrenched in China; but even the priests have long since forgotten the meaning of the Sanscrit prayers which they recite. The philosophical discussions which gave birth to the religion are not at all understood, and the practical Chinese, caring nothing for metaphysical refinements or elaborate rituals, have simply added Buddhism to their other religions because they would command every influence, if possible, in their own behalf. And so it is to Kwan Yin especially that they turn.

O, Christian people, who know of the Heavenly Father, who has taught us to cast all our care upon Him; who know of the gentle Savior, who can be touched with the feeling of our infirmities; and of the Holy Spirit, who maketh intercession for us with groaning that cannot be uttered, can you not realize the gross darkness in which these people are groping? Have you no sympathy with them as they turn in their sorrows and fears and penitence to this dumb idol for help and salvation? Kwan Yin is the favorite idol of the women in particular, especially of the mothers. She is supposed to have a motherly heart, and be able to enter into the feelings of the sad and distressed daughters of China. It is well nigh impossible for Christian women at home to realize how inexpressibly sad is the lot of every woman in a heathen land. There is a very practical way of showing our sympathy. There is One whose mercy is never-failing, and His mercy has been shown unto us. There is One whose love and compassion are infinite; He died for us—yes, for the Chinese also—and he bids us go, if we love Him—go to China, India, Africa—into all the world, and tell of his love and His power to comfort and to save; to bind up the broken-hearted, liberate the captives, give garlands for ashes, the oil of joy for mourning, and garments of praise for the spirit of heaviness. Will you not go?

NANKIN, CHINA.

Facts, Suggestions, and Maxims.

BY E. B. BAGBY.

In a recent number of the *Christian Evangelist*, A. B. Kellogg presents an interesting "Study in Figures," in which he gives a list of twenty-seven States and two Territories and shows the amount contributed by each for Foreign and Home Missions and to the C. W. B. M., the number of members and the average per member, and then from these facts makes certain deductions.

It is interesting to notice from this table that the States having the largest average per member are Eastern States. Massachusetts heads the list and then in order come the District of Columbia, New York, Connecticut, Montana, Maryland and Pennsylvania. Virginia is about half way in the list—a little better than the average—and is ahead of such States as Missouri, Kentucky and Indiana. But it must be said in justification of these churches that they take the lead in State Missions which are not included in the table.

North Carolina brings up the rear. With 7,000 members it gave $74.50 for the foreign work, $4.48 to the General Missionary Society, and $10 to the C. W. B. M. We do not think our North Carolina brethren are to blame for this poor showing, but fear the matter has not been properly presented to them. We look for better things this year. If we cannot report so many big meetings as our western brethren, let us show them that in regard to mission work at home and abroad we are united, liberal and enthusiastic.

Now is the time to prepare for our Annual District Co-operation Meetings. The Missouri Christian Lectureship the Bethany Assembly and Illinois Encampment have already prepared their programmes. I would venture to say that with the exception of providing for the bodily comfort of delegates and visitors no preparation has been made for our conventions.

Our Virginia churches always furnish a plenty to eat, but there is frequently a woeful deficiency in programme, nothing previously arranged, no definite plan for future work mapped out. We hurry in a slip-shod way through the business, and call indiscriminately upon preaching brethren for sermons and give them no time for preparation. The trouble has been that it is everybody's business to prepare a programme, and hence nobody's business. I would suggest that it be the duty of the Evangelizing Board to have a programme arranged. They with, the help of the elders of the church at which the convention is to be held, can arrange for speakers, and upon them (the Board) rests the burden of planning for aggressive work in the future. If we are to have a Sunday-school-Day let us get up something new this year. There is no reason why this could not be made the most interesting day of the convention. If your church made any pledges at the last convention, collect the money *now* and do not wait until the Sunday before you start to the meeting. Keep a correct record of all church and Sunday-school statistics, so that you can bring with you a full report. Come prepared to represent your church and with the power to pledge for the congregation.

In the April number of the *Homiletic Review*, T. L. Cuyler tells "How I Became a Successful Pastor." He gives these maxims which might be profitable to some of our young men in the ministry. "Study your Bible in the morning, and the door-plates on the houses in the afternoon." "A church member will say: 'A sermon always sounds better to me on Sundays when I have had a shake of the minister's hand during the week.'" "In pastoral visits all attempts at gossip should be frowned upon." "What am I dealing with—dead books? No; live people." "A house-going preacher makes a church-going people." "Preaching on Topics of the Times may get a man's sermons in the newspapers, but such sermons will not draw souls to Christ."

North Carolina Notes.

BY J. J. HARPER.

Our brethren and friends at Wilson's Mills have met with a heavy loss by fire. On Wednesday evening, April 3rd, their large factory in which they prepared all their building material took fire and burned to the ground, including a large quantity of lumber on the yard, and a store-room containing a large quantity of material. The factory contained a great deal of prepared material, and was thoroughly equipped with costly machinery. Connected with the factory was a saw-mill and a grist-mill, and all the machinery, or nearly all, was driven by a heavy engine. The loss to the firm is estimated at not less than ten thousand dollars, none of which is covered by insurance. But they are not discouraged, and will soon be at work again. They have the resolution, energy and push of young men, and will rapidly recover their loss. The door and window frames and sash for the church at Dunn were also destroyed. The railroad warehouse standing near by caught from the factory and was consumed, but this was insured.

But the saddest circumstance connected with the fire remains to be told: Bro. William Wallace, a member of the church at Wilson's Mills, and employed in the factory, in assisting a fellow-workman to get a case of tools out of the burning building, lost his way in the dense smoke and was suffocated, and his remains were almost entirely consumed. He was missed during the progress of the fire, but it was not known certainly that he was lost until the building had burned down and a portion of his charred remains was found. He leaves a wife and two small children to suffer the consequences of this terrible misfortune. The deepest sympathy has been expressed by many for the family, especially for the widow, who at this time needs the care and comfort of her husband most, and some have manifested their sympathy in a substantial way. Bro. Wallace was a good workman, a quiet, sober, steady man, and a good member of the church. May the God of all grace and all comfort sustain this stricken family.

It is not necessary to be as wise as Solomon in order to see defects in a system or method of work. Any simpleton can see an object when it stares him in the face. But to find a remedy for a fault and be able to apply it; to improve a machine by inventing a price that will bring it to a higher state of perfection, is not always an easy task to accomplish. To speak without a figure, it is easy to see defects in our methods of religious work, such as raising money for various purposes, securing regular preaching, administering discipline, and such like, but to invent something better is not so easy to do. Any ignoramus can object and grumble, but it requires a wise man to see just what is a better thing to do, and do it. And it is very poor comfort and no help at all, for Christians to be all the time seeing what ought to be done, but never thinking to do it; to see plainly what others ought to do, but to see nothing that they themselves ought to do.

Just now our men of prominence before the world should come forward and divide their time and influence with the church. We have men of influence in commercial, political, literary and social circles, who could and should take an active, leading part in all that pertains to the interests of the cause of Christ. As an illustration, Judge Jacob Burnet, who died last week in Cincinnati, was an active elder in the Central Christian Church, of that city. The *Standard* says: "He was an able lawyer, a just judge, and a sterling Christian. For many years, and in various ways, Judge Burnet has been connected with our general missionary and benevolent enterprises. He was a man of vital faith, catholic spirit and genuine consecration to Christ."

Such comments ought to be appropriate in speaking of the death of every person of prominence belonging to the church, when such person has accomplished his journey and passed away. Give the cause of Christ the benefit of whatever influence you have with your fellow-man. This is due the Lord.

In the Field.

BY H. B. SHERMAN.

The writer came within one day of remaining at home one week, a thing so remarkable as to make it an item of news.

Bro. Jackson has been on the sick list for some time, and I preached for him once during my visit at home. A retrospect of the year's work at Lock Haven shows fifty additions to the church, three deaths, cathedral glass in all the windows of the church-building, beside improvements; choir down from the "loft" to the right of the pulpit; new organ; improved singing, enlarged attendance at prayer-meetings; young people's meeting the best it ever was, and growing; more money raised than ever was raised in one year; out of debt; preacher retained for another year at an increased salary; spiritual condition of the church is good, and growing better; everybody at work, and every one wants to do more in the future. Such are the facts concerning the "state of religion" in the Lock Haven Church. The average attendance in the Sunday-school is thirty per cent. larger than it ever was. What caused it? Why, this: Good preacher, doing faithful work; hearty co-operation by the official board; Bro. Irish leading the young people's meeting; Bro. Peck superintending the Sunday-school; a good corps of teachers always on hand to do their duty; everybody talking up the work; croakers and fault-finders have been converted, and are now so busy serving the Lord that they have no time to croak; and everybody is so busy doing good that he will not stop to listen to complainers; so they gave it up in disgust and are now unknown in the church.

The prohibition campaign is now upon us, and the contending forces are marshalling their forces, and getting ready for the final contest. Both sides are in earnest and determined. On the one side, the blessing of God is being asked, on the other side the sanction of the devil has always been given. The battle of "Armegeddon" will begin in earnest in about three weeks from now, and then the mountains of Pennsylvania will be made to ring with the call of men to the defence of our homes against the rum traffic—the fiend that has always cursed everything that it has touched. Politicians are as dumb as oysters about now—on the fence, with an eye on both sides, and may jump either way. When the two pieces of bread are thrown up the politician will watch to see whose piece falls "butter-side-up," and then they will jump that way, and then "see what *we* have done." But more of this as the battle progresses. Having cast my lot on the side of "God, home and our native land," I shall willingly go down with our cause, only to rise for another struggle at the first opportunity.

I stopped over night at Duke Centre, Pa., on the tenth, and found the little band full of hope, and looking forward to the coming of Bro. Bowers from Ebensburg, Pa., to become their pastor. I have not learned whether Bro. Bowers has decided to take the work at Duke Centre, but I know of no place where a man can have a better chance to build up the cause, and I hope to be able to report by next week that Bro. Bowers has accepted the work.

Well, I am now at Bolivar, N. Y. Have preached one night. Not a member of the "Church of Christ" in this town of 3,000 inhabitants!! Am to hold this meeting in the Free Methodist Church. A number of leading citizens, good men, who have become tired of sectism, are supporting this meeting. They have never heard one of our preachers. All they know is what they learned from Bro. S. F. Hanks, of Wellsville, N. Y., in one private conversation. From him they learned that there was a people that taught as the Bible taught. A three-cornered correspondence commenced between them, Bro. Hanks, and myself, and the result is, I am here to sow the seed of the kingdom. I shall tell the truth in the love of it, and leave the consequences with God. The people seem to be in earnest about this matter, and have received me as an angel of good tidings. We can tell more about it next week. April showers coming down to-day.

Bro. Atwood, from Wheeling, W. Va., has been making a tour in Pennsylvania, and is now at Pine Flat. On a visit to Duke Centre, he delivered three discourses, which were highly commended by the brethren. Bro. Encell has been baptizing some converts at Wellsville, N. Y.

The *Church Voice*, published in Buffalo, is quite a paper, and is destined to fill "a long-felt want." The tone and matter of it is good; but I fear it will interfere with Bro. Hall's project to have *one* great metropolitan weekly in the East. I like the *Voice*. This is a free country.

BOLIVAR, N. Y.

VIRGINIA STATE WORK.

Virginia Christian Missionary Society.

OFFICE OF SEC'Y AND TREAS.,
April 17th, 1889.

The following was received since last report for State Work: Wytheville Church, New River District, $8.00.

Your Board appointed at the last State Meeting has been hard at work, trying to get things in proper shape through the State, so as to do good work during the present spring and summer, with the hope that we would be able to raise somewhere near the amount ($5,000) asked for by Bro. Cuttis' resolution.

January was the month in which the collection for STATE WORK was to have been taken up, and as so few churches had made any returns we sent out a dun during this month, but as yet we have only had a few favorable replies to this last circular. We have gotten several like the following:

APRIL 14, 1889.

Mr. J. L. Hill:

DEAR BROTHER,—In reply to your circular letter, asking for $25.00 for State Work from ——, the church directs me to say that we regret very much our inability to do anything for the State Work at present. We have undertaken to raise a considerable amount for our strength during 1889. If the church and Sunday-school see fit in June to turn the "Children's-day" collection over to you it may help your work, but beyond that we see no way of helping further.

Yours, ——, Clerk.

Now, if a church can consider itself excused from aiding the Board it has sent delegates to appoint, by any such excuse as the above, the Board has a very slim hope of getting the amount needed to carry out its plans.

The Board intends asking for as large an amount as the Sunday-school can raise in June, and we hope no church will fall back on the children to do what the church should do as an example to the school.

We have mailed this week a large number of applications to the brethren throughout the State, calling on them to lend us aid by sending us their names as members of this society, and we hope to hear at once from them all. "In union there is strength."

We hope each church in the State will attend to the collection for STATE WORK and send it in *at once*. What are the SEVENTY-TWO preachers doing? Won't they look after this matter, and let us hear from them *at once?*

The Board has Bro. C. S. Lucas in the field, and as soon as they can see the funds coming in as they should, they want to aid a good many points in the State that are calling for help, but we are unable to send it until all the churches and brethren throughout the State awake and realize the great amount of work and good that can be done by a movement all along the line. Can't we have it? J. L. HILL, Sec'y and Treas.

Notes From the Field.

VIRGINIA.

M. Pittman will preach at Forest Grove on the third Sunday.

AXTON, April 5, 1889.—My work has not been what I had hoped for during the winter months; but considering the disadvantages we labor under who preach to country congregations, we feel truly grateful for what has been done. I have recently held a meeting at Horse Pasture, and the church seemed greatly revived, and had one addition. On the fourth Lord's-day in last month we organized permanently at Stoneville, N. C., with a flattering prospect for a large and prosperous church at this place. May this infant church so conduct itself that when its members shall be called to their reward in that brighter and better world that they may leave behind them the work going on gloriously.

W. M. MINTER.

PULASKI CITY, April 8, 1889.—Saturday before the fifth Lord's-day in March I left Pulaski City for Pinewoods, in Montgomery county, and reached there in time to preach at 7:30. Sunday following, at 11 A. M., I preached at Alleghany, one of the churches for which I labored last year. The Alleghany Church is not doing just as well as might be expected. The audiences have decreased to an alarming extent. It seems to me the church is in a state of "lukewarmness." My heart's desire is, they shake off their lethargy and put forth a stronger effort to abound in the grace of God than they have ever done. Some as true, noble, faithful soldiers can be found in Alleghany Church as any where—and we believe if *all* will pull at the *same time*, in the *same way*, they can become one of the leading churches in the Southwest. At 7:30 P. M. I preached at Radford. The brethren at this place are still striving to establish a church in the town. They are yet without a preacher, but do not neglect the assembling of themselves to break bread. Yesterday a large multitude came out to the water's edge to witness the baptism of ten persons who confessed their Savior some time ago; and last night a large audience greeted us at the house of worship to listen to words of eternal life. At the close of the discourse three came forward—two of whom were reclaimed, and one confessed Jesus as the Christ the Son of God. We look for others yet.

F. F. Bullard, who has been laboring for Wytheville Church for several years with good success, leaves May 1st for Lynchburg, where he will labor for the Master.

E. C. Stark, District Evangelist, is in Illinois looking out a field, and I learn will in the near future leave with his family for that part of the moral vineyard.

A. A. Ferguson will take charge of the Wytheville Church, and I hear that his father comes from Tennessee to Virginia to labor with Edgemont and Radford congregations.

I notice in our papers, books, and tracts time and again, Disciples say "Christian Church." Where can we find in God's word there was ever at any time such a church established? In Matt. xvi: 18, Christ says: "I will build my church." Whose church? Christ's. Then I find it is Christ's Church or the Church of Christ, and not "Christian or Disciples' Church." Acts xi: 26, "And the Disciples were called Christians first at Antioch." But nowhere can I find where the word of the Lord says, "And the church was called the Christian Church first at ——." W. H. BOOK.

LYNCHBURG, April 15, 1889.—There is good news to report from the Lynchburg Church. At a meeting the first Sunday in this month a unanimous call was extended to Bro. F. F. Bullard, of Wytheville. He has accepted and his labors will begin the first of May. The good work he has done at Wytheville is a sufficient recommendation for him. The brethren there were loth to give him up. It will be hard for him to leave them after having been there so long, but the change is made with less reluctance when they know that his place will be well filled. Bro. A. A. Ferguson, of Christiansburg, will be Bro. Bullard's successor at Wytheville, and he begins his work the first of next month. We have great hopes now for the success of the work in Lynchburg. We believe that this is an epoch in the history of the church. The Sunday-school yesterday was larger than usual. Six have lately been added to the church; four of these came in yesterday and last night. The congregation now numbers about fifty-five. I feel very thankful to the people here for the encouragement they have given me in my first efforts to preach the gospel, and hope that they will show the same willingness to hold up Bro. Bullard's hands in "every good word and work." I want to resume my studies in the Bible College next September. J. R. MCWANE.

ROANOKE, April 14, 1889.—We had large audiences last Sunday and to-day, and thirteen additions by letter and relation. Have finished our baptistery, robing rooms, study, and can now seat comfortably 350 people. The sisters have organized an auxiliary, with Mrs. Lucas, president; Mrs. Lockett, vice-president; Mrs. Vaiden, secretary, and Mrs. Sims, treasurer. They will aid the State work and assist in beautifying our church. They have frosted our windows, and we will finish painting the entire building, two coats, to-morrow. Will hold a meeting as circumstances may indicate. In many respects this is the most promising field I have ever worked, and we begin under the most favorable auspices. W. E. Hall will lecture for us on the 18th inst. C. S. LUCAS.

THE VIRGINIA BIBLE SOCIETY.—At the late meeting in New Providence Church the following action was taken:

"The Synod of Virginia, at the meeting held last year in Norfolk, having cordially endorsed the Bible Society of Virginia, and commended it to the generosity of the churches, fixing the first Sunday in April as the time for an annual collection in all our churches, now earnestly reviews its recommendation, calling upon all its ministers to do what they can to further this great work of circulating the Holy Scriptures throughout the length and breadth of the land."

Send money to Mr. T. L. D. Walford, secretary of the Bible Society of Virginia, Richmond, Va.

In view of this action, some of the churches, who make all of their offerings through envelopes, are having an envelope prepared for the Bible Society collection, dated as above suggested, and placed in the pack of envelopes for the coming year. Cannot all do this, and make this contribution systematically?

Envelopes already prepared and printed will be sent free by mail by the secretary, Mr. T. L. D. Walford, to all who write for them, either for the use suggested above or to distribute through the pews when the collection is taken up for the purpose of increasing the amount, and to prevent its interference with any other contributions of the churches.

CHAS. H. READ, *President.*
R. P. KERR, *Com. of Board of Man'grs.*

This card speaks for itself. I request our churches to take up collections on the third Sunday in April for the benefit of the Virginia Bible Society. As a member of the Board of Managers, in some sense I represent our brethren; but if our churches or brethren will not co-operate with the Bible Society, which is undenominational, in the great and good work of circulating the Bible throughout Virginia, I shall feel called upon to resign my position. There are numbers of families in our State who have not the Word of God in their home! The Society depends upon the voluntary contributions of churches and Christians to carry on its work. Don't forget to take up collections on the third Sunday in April, and send either to me or to the secretary, as stated in the card above.

L. A. CUTLER, 812 W. Marshall St.,
Richmond, Va.

INDIANA.

COLUMBUS, April 11, 1889.—Perhaps a few items from the church at Columbus, Ind., may be of interest to some of your many readers. It is well known by most of the brethren throughout the country that Bro. Z. T. Sweeney has labored for us here nearly eighteen years, and has succeeded in building up one of the strongest churches in the country. But his failing health has made it necessary for him to resign and go in search of health. He is now somewhere in the South, but will return in a few weeks and go West or Northwest to the mountains and remain during the summer. At first we thought if he would take a vacation for a year and travel in the interest of Butler University, that such a rest would be the means of restoring him, but his physicians ordered otherwise. It is thought that with perfect rest until fall his throat will be fully restored. The church has not yet selected his successor. It is likely, however, that Bro. James Small, our County Evangelist, will supply the pulpit until about October 1st. The church and its auxiliaries are in very healthy condition, and we hope, if Bro. Sweeney does not decide to come back to us in the fall, that we will be able to secure some one who is able for the work. Bro. Sweeney has a wonderful hold upon the church here, as well as the citizens of our little city, and it will indeed be very hard to fill his place, but we believe that the church is so thoroughly organized that it will rally around and support any good man to the extent that he will succeed. The evangelical work in our county has been pushed forward for the last eighteen months in such a way that the results of the effort are very satisfactory. Four or five new congregations have been organized and churches built and dedicated, and over one thousand persons have been persuaded to obey the gospel. B. M. HUTCHINS.

WEST VIRGINIA.

COLD STREAM, April 5, 1889.—On the third Lord's-day in February, at my regular appointment at Zion, Bro. Martin presented the writer a baptismal suit which the young sisters had bought, and for which we feel very grateful. On Monday night after the fourth Lord's-day in February, we began a protracted meeting at Salem, in Berkley county, and continued it until the next Friday night. One young man united from the Baptists, and another one made the good confession and will be baptized at our next regular appointment. On the second Sunday in March I began a meeting at Rock Enon and continued it till Friday night, with two additions—one by primary obedience, and one reclaimed. On Wednesday night before the fifth Sunday in March I commenced a meeting at Maysville and continued it till Sunday night. On Sunday, at 11 A. M., I preached the funeral of Bro. Mason, who died last November. The large congregation that was present showed in what high esteem he was held in the community. Bro. Mason is greatly missed in the church. There are signs of growth in the congregation. They will organize a Sunday-school next Sunday. The prospects for building up the cause there are flattering, and I think that the brethren will succeed if some one does not present our plea roughly and tell those who may honestly differ from us that they are fools and liars. Unkindness will never win a single soul.

"Anger and pride are both unwise,
And vinegar never catches flies."

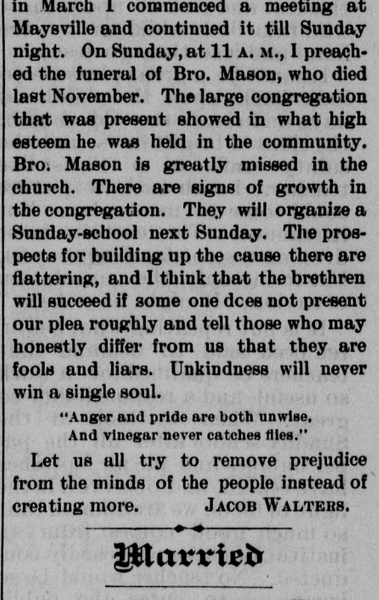
Let us all try to remove prejudice from the minds of the people instead of creating more. JACOB WALTERS.

Married

At the bride's residence, Hanover county, Va., March 21, 1889, by E. L. Waldrop, Mr. J. T. Clark to Mrs. A. T. Wate; both of Hanover.

By E. L. Waldrop, at the residence of the bride's parents, on March 27, 1889, Mr. W. S. Sharpe to Miss Mattie Clide; both of Hanover.

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In writing to Advertisers please mention the Missionary Weekly.

The Sunday-school Teacher.

BY P. B. HALL.

The Sunday-school teacher accepts a position inferior to none in the field of Christian education. No work is so far-reaching in its results. The most lasting and the most productive are the impressions made upon the minds of the young.

The Sunday-school teacher's work is principally constructive. There are natural tendencies to counteract and bad influences to over-rule, but no deep-rooted errors to pluck up before the building begins. He has a germ of divine possibilities to expand into a divine reality.

The increase of the church is largely from the Sunday-school. This in itself is sufficient to show the magnitude of the teachers work.

The Sunday-school teacher of to-day is equal, if not superior, to the pastor as a factor in religious training. The teachers sow the seed—thoughts, cultivate the idea, and the pastor gathers in the sheaves.

If it were a question of "honor to whom honor is due," the Sunday-school teacher would be entitled to the laurels.

The longer a church has been established the more does a Sunday-school become a necessity. After certain limits of influence the church begins to look for additions from its own circle. The young must be trained in the faith.

The Sunday-school was born of necessity. The more society becomes organized the less does the individuality of the family manifest itself. Experience proved that the parents either could not or would not do what the Sunday-school does.

In the front rank of progressive work stand the Sunday-school teachers patiently watching the young minds expand under the sympathetic teaching of the gospel, and ever ready to lead them to greater deeds of practical Christianity. Of all the blessed among the millions of blessed souls the beatitudes fall thickest and fastest upon those who take little children by the hand and lead them to Jesus.

It must be a great pleasure to look back upon the childhood days and recall the old church, the class of bright faces, and the sainty smile of a Christ-like teacher. I wish such a picture could come to me to-day. But it cannot. The curtain must drop on a scene familiar to you, but to me only the consolation of saying, "If might have been."

It is but repeating what has often been said to demand that teachers be qualified for a work so useful and a responsibility so great. When we look at the Sunday-school after all the paper bubbles and pic-nic speeches have ceased, and observe it in the light of facts, we are amazed that so much good comes from an institution often wretchedly conducted. No teacher would be so insane as to enter the public school-room and teach a class while a babble of voice from classes on every side drowns the questions before they reach the ears of the scholars. Yet the patient Sunday-school teacher endures all this confusion, and wonderfully succeeds in teaching the better life.

But supposing the conditions favorable for good honest work.—suppose the building is properly aranged on business principals—what then should we require of the Sunday-school teacher?

Whether under favorable or unfavorable circumstances, there should be a standard of qualifications.

The Sunday-school teacher must be a *safe* person. This should be the first consideration. A false step here will be disastrous. A child is credulous, and must not be taught falsehoods; it knows no guile, and must not be deceived; it has a confiding nature, and all its little troubles must be received with respect and treated with due consideration. As to faith, it must be taught the simplest and purest confidence in the Savior; as to repentance, an honest confession and abandonment of every petty fault; as to doctrine, the "sincere milk of the Word." A teacher who has not a child-like faith, a tender conscience, and an unalloyed respect for God's Word, is not a safe guide for a little child.

As implied in the above, the teacher must also be *trustworthy*. You must be sure he will be punctual in attendance. Nothing so demoralizes a class as the irregular attendance of a teacher. If he stays away for no serious reason he is not trustworthy. In an emergency he would fail you. No man can teach another to have faith in Christ when he himself copies so poorly. No teacher can inspire confidence in a child who is always offering an excuse for absence or for being late.

A model teacher will be in the class-room early, if possible, to welcome the scholars with a pleasant smile and a shake of the hand. A little attention is a wonderful soul-tonic for a boy or girl. Let them know that you like them and have confidence in them, and their little souls will expand under your instruction like spring flowers after the shower has passed and the warm sunshine kisses them into life.

In addition to every other qualification, the Sunday-school teacher must be "apt to teach." Goodness is indispensable, but not sufficient. The good-meaning people often make great blunders. It is as important to have teachers specially educated for the Sunday-school as for the public school.

A proficient teacher must also be a diligent student. A suitable library is very necessary. It need not be a large library, but one of well selected books. It should include books to aid in the study of the lesson, and also books on the methods of teaching.

It is a truism to say a man must know a thing before he can teach it to others, but not every man can teach what he knows. To be "apt to teach" not only implies a knowledge of what is to be taught, but also an insight into the disposition of the persons to whom the knowledge is to be imparted.

The teachers must study with reference to their classes. The wants of each member of the class should be known, and the lesson diversified so as to give to each that portion most beneficial.

After a careful and prayerful study of the lesson, the teacher can come into the class-room in good spirits, and feel free and easy before a class for which he has something in store.

To know we know a thing is wonderfully bracing to the spirits, but to know we have something that will do a fellow-creature good fills us with enthusiasm not to be resisted. To *know* the truth makes us free. And the teacher must be free indeed. A slavish dependence upon a book while the class is reciting is not the mark of a good teacher. Let the Bible be in the class, but no other. If the lesson is not sufficiently studied to be able to do without the question book and commentary, the teacher's place is not in the class-room. There is no incentive for a class to study when the teacher is manifestly ignorant of the lesson. Especially in the more advanced classes will the influence be lessened if the teacher falls below the standard the scholars expect to be maintained—and the interest of a scholar demands a teacher who will command respect.

The good teacher will be careful of impressions made upon the children. The young mind is sensitive to the smallest impressions, and absorbs and assimilates the ideas received from the teacher.

If the true relation exist between teacher and pulpit, the individuality of the former will be transmitted to the latter. The work is not for the present only, but will have its effect on future generations.

Thus the importance of securing teachers who are conscientiously alive to the responsibility of stimulating soul-growth manifests itself the more as the importance of the Sunday-school is recognized.

Of course the teacher must develop the social side of the scholars. Visiting is not only a duty, but also a necessity. The children must be seen at their homes. The parents must be seen and their temperaments observed. Often the work in the class-room is made ineffectual by the injudicious parents. If possible the teacher must obtain their sympathy and co-operation.

Then there are various ways of spending a pleasant evening socially; of visits to places of local interest; a class pic-nic in some romantic place; all of which will light up the dark days of toil and anxiety.

An Exhortation.

BY J. S. L. DAVENPORT.

Jesus is coming. The great Captain of our salvation, our Priest and King, is coming to take vengeance upon all that love not His appearing, and that refuse to hear and obey His commandments. Jesus is that great Prophet of whom Moses spake, whom the nations should hear in all things. Jesus, the Son of God, is coming again in the glory of His Father with the holy angels, at the presence of whom the heavens and earth will pass away. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth also and the works that are therein shall be burned up. II Peter iii: 10. Abraham, that great man of faith, never in all his life offered a substitute to any of God's commandments, but carried out each to the utmost. A willing heart to obey God in heart and in act has always been acceptable with God. We must believe on the Lord Jesus Christ, the Son of God, who died for our sins, and whom God raised from the dead. We must cease our practice of sin, make a manly confession of his great Savior, and be buried with Him in baptism, in His name, for the remission of sins, and then conform our lives to a life of holiness. When we remember that God has made each one of us, and that He has granted us the faculty of understanding His will, we tremble to think that Christians do not set the altar of God on fire by proclaiming the glad tidings of salvation.

May God bless all who may read this. I am now about sixty-four years old, was baptized by Chester Bullard in 1853—my wife and I. We are looking for our house to be dissolved daily.

Leaksville, N. C.

Divine Effects of Sorrow.

BY HARRY MINNICK.

Sorrow is pain of mind caused by real or imaginary loss of good, or failing to realize expected good. Sorrow comes without solicitation. It is no respecter of conventional decorum. It thrusts its ebony visage into the child's play-house as well as into chambers of the king; and the sorrow is as real to the child as to the king. It recognizes not age, rank, sex, or generation. It overtakes all, but its effects are often dissimilar. Sorrow causes some to become morbid, morose, and extremely splenetic in their dispositions. They are as free from smiles and pleasant ways as a dahlia is of fragrance. To smile in their presence causes them to frown; to laugh merrily will bring a rebuke. Because they have been disappointed once (and it may be grievously, too), there is not even a silver-lining in their lives. They forget that a quarter in the eye of a one-eyed man will obscure his vision. This quarter spent to relieve the wants of a famishing child will restore vision to the eye and give food to the hungry. If we make more glasses of our sorrows the world will be dressed in sackcloth; but if we make our distresses the occasions to minister unto the necessities of others, our sorrows will become ornaments instead of ulcers. Who refuses to eat fish because they have fins and scales? Why, then, should we refuse to smile because we have sorrows? Our sorrows are as needful to our highest development as the fins and scales are needful to fish. The bane of sorrow is that it makes the sorrowful exclusive and unnatural. We see followers of Christ, who have suffered the loss of loved ones, absent themselves from the house of God in their season of mourning. Is this excessive sorrow, this self-humiliation, this world-wide manifestation of pain in harmony with the spirit of Christianity? Are we to sorrow as those who have no hope, and to forsake the assembling of ourselves together? In seasons of grief there should be no place so dear to the Christian as the house of prayer. It is no disrespect to the dead to go to the house of God, but it is disobedience to God to forsake the assembling of yourselves together. Sorrows rightly received make us more religious; but absence from the house of God is not an indication of piety. There is no life in a fossil, and absence from church is fossilization.

There are few characters, if any, in the Bible worthy of imitation that have escaped the refining influence of sorrow. It tones down our impulsiveness; it develops latent traits that add worth and beauty to our character; it imparts a fragrant aroma to the saddened but sweetened life. Yet of itself it is neither good or evil; connected with us, it will bless or injure. The heat that burns the stubble melts the lead and bakes the clay. The heat that animates a living body putrefies a corpse. The warm rays of the sun expands the blushing rose on the stem, but withers, burns and destroys it when plucked. So will sorrow bless or blight just as we reject or cleave to God. If, when sorrow comes, we are haughty and incorrigible, instead of being humble and tractable, it will effect us as the sun does the clay, corpse, and plucked flower. Rightly received, it is to the soul of the Christian as the dew of the evening and the sunlight of the morning is to the opening flower. The one is sorrow of the world and worketh death; the other is godly sorrow which leadeth to repentance. However dark and fearful the furious storm cloud may appear, it has one golden side, and that is nearest God. However dark and terrible the storm-cloud of sorrow seems, if we draw near to our loving Father we shall see the golden glow of love coming forth from the midst of deep darkness. Sorrow, rightly received, is the shechinah of the Christian soul.

Norfolk, Va.

Georgia Items.

BY BAXTER GOLIGHTLY.

On the third Lord's-day in March I went to Logansville, and was met here by Bro. S. F. Jackson, who preached for me on Saturday evening to a good crowd, and delivered an earnest and excellent discourse. On Sunday we had two additions—one from the denominations, and one by letter. I go back to that place on next third Lord's-day to attend to the baptizing of some parties whose baptism was postponed.

The fourth Sunday found me at Moffett's Church, near Suwannee. But we were rained out, only a few people getting there on Sunday; but the few took a lively interest in the State work.

From Moffett's I went *via* Atlanta to Conyers, thence to Bethel Church. Here I met Bro. N. J. Tumlin, the pastor, whose zeal and energy have done much toward inspiring the church with the same spirit. This is a church of my own planting, as an humble instrument in the hands of a loving Father. It has grown and prospered, and continues to do well.

From Friday till Monday, embracing the fifth Lord's-day, I was with Bro. Tumlin here—at "Bethel." They also took a small amount of stock in the State work.

On Friday before the first Lord's-day in April, in company with Bro. L. F. Jackson, I started to Harmony Church, two miles North of Harmony Grove, Jackson county. On Saturday and Sunday I preached to good congregations, if large numbers may be considered or called a good congregation. On Saturday, at 11 o'clock, I emphasized the expression of Paul to Timothy in his charge concerning the qualifications of officers—"Apt to teach." I said this implies (1). Knowledge of something to teach. (2). Ability to teach—to impart what he has learned. (3). A willingness to teach. At the close of my remarks a young man of fair attainments from the Baptists came forward and took membership with us. He said to me after the adjournment: "I have one of the qualifications of which you spoke—that is, I am willing to teach. Monday I start to college to get the other two." I look forward with bright hope to the future of this young man. I pray the Lord of the harvest to send more reapers into the field already ripe for the sickle.

On the fifth Sunday afternoon, at 4 o'clock, I preached in the Presbyterian house of worship here in Harmony Grove. A large congregation came out. I preached again last night (Monday), and will again to-night, and perhaps through the week. Our congregation was much larger last night than on Sunday afternoon.

Bro. G. W. Gordon and family live here, with whom I find a most pleasant home. He, his wife, three daughters (one of whom is married and living in Athens), and one son are members of the church. By his Christian deportment, honesty, and integrity in his association with the people of this place, makes it quite easy to secure a candid hearing. Oh, that each one of those who find it to their interest to move away from the church to a remote section, would, instead of falling out of the way or drifting into some denominational fold, would, as this man has done, recommend to all with whom he associates the religion he professes!

One man said to Bro. Gordon to-day: "Does this man (meaning me) preach the doctrines of your church? Bro. Gordon said: "He preaches the doctrines of the Church of Christ." "Well," said he, "you have been grossly misrepresented then." There are sheaves for the Master here. I will report when through.

Harmony Grove, Ga.

Valley of Virginia Notes.

BY J. D. HAMAKER.

Our meeting at Strasburg closed on the night of the 18th inst., with seventeen additions—twelve male and five female. There was a deep interest on the part of the church from the beginning, which greatly encouraged and strengthened the work. Bro. J. A. Spencer was with us most of the time, and preached several times. A young men's prayer-meeting will be organized, several new scholars will be added to the Sunday-school, and the church work in general will take on new life. The fifth Lord's-day in March was made the occasion of the largest missionary collection in the history of the church. Mrs. J. A. Spencer did a beautiful and commendable thing in the gift of her engagement-ring as an offering to this cause. God will bless richly for his glory both the giver and the gift.

I am now at Saumsville, preaching for a few evenings to good audiences. I baptized five ladies yesterday who had made confession before my coming. Bro. Rhodes will return and take up the meeting to-morrow. I must leave to fill my appointments in Page.

I begin a meeting at Milnes on the night of the 18th inst.

I attended yesterday the funeral of Sister Rebecca Funkhouser, who died on the 8th inst. D. H. Rhodes preached the funeral to a large audience, which had assembled to evidence their esteem for the deceased.

Bro. Long asks about the Committee on Programme for our Lynchburg meeting. Z. P. Richardson, R. C. Cave, and myself were appointed; but Bro. Cave is too far off, and Bro. Richardson declined, and asked that Bro. J. A. Spencer take his place; so Bro. Spencer and myself are doing the work. Tuesday, June 11th, is fixed as the time, to continue three days. Subjects are arranged and five speakers heard from. C. S. Lucas, J. L. T. Holland, President J. Hopwood, F. D. Power, and I. J. Spencer have indicated their purpose to be present. Others have been asked to present addresses, but have not responded as yet. We will publish programme in due time, and think we have a good one. Let the Lynchburg brethren get ready, and let the preachers and workers arrange to come, that we may have a good and profitable meeting.

Bro. C. S. Lucas reports from Roanoke the work already begun in earnest. One addition the first day. He says: "I am well pleased in every way. The outlook is promising. They have been fortunate in their investments and will own a good house free of debt within a year."

Notes From Illinois.

BY B. C. STEPHENS.

ELEVENTH MISSIONARY DISTRICT.

The writer in response to a telegram from L. B. Myers went to his assistance at Dallis City, where he has had a successful meeting.

On account of the worry and fatigue of the meeting and sickness in his family, which caused a break in the meeting of about two weeks; notwithstanding the meeting resulted in the organization of a congregation of eighty-nine members, mostly by baptism—eighteen young men and twenty young ladies. They appear to be anxious to work for the Master; but as yet have no church-home. They used an old church-building belonging to the M. E. brethren, which they will buy and repair, or build a new one.

When I reached Dallis City I found that Bro. Myers had gone home to rest a few days preparatory to beginning our meeting at Roseville. He left the work at Dallis City for me to round up, which I did in this way: I baptized one young man and preached three evenings and one afternoon; organized the sisters for work and the official board of the church which had been previously selected, which was composed of three elders, three deacons, and two deaconesses; gave them some instructions in regard to the business of the board pertaining to the church; also organized their prayer-meeting by selecting an overseer and an executive committee, the business of which is to make out a programme of exercises and assign the duties for each evening at least one week ahead. The overseer takes the general oversight of the prayer-meeting work. The following pledge was signed by thirty-five persons, and a large number will enroll: "I pledge myself, by the help of God and the guidance of His Word, that I will be a regular attendant at the prayer-meeting, and will take some part in the exercises when called upon to do so, especially in the prayers." I left them, feeling confident that in the near future this infant church will soon develop into a self-supporting church; but at present the stronger neighboring churches must help them secure a house.

They are securing pledges to employ a preacher for half the time, and solicited your correspondent to take the work; but at present I could not promise; but if I was at liberty to do so I would be glad to co-operate with the young church. In fact, Dallis City would be a good location for a preacher; for, with wise and prudent work, the town could be revolutionized, which is badly needed.

Bro. Myers began here Saturday evening with a good outlook. The Missionary Baptists are in the height of a second effort in a revival meeting here this year. They have an evangelist, by the name of Dillard, from Virginia, helping them.

Our next District Meeting will be held at Carthage, Ill., in connection with the Auxiliary Societies of C. W. B. M., of this district, June 4–6, 1889. A programme will be published early in May. A general turn-out is anticipated.

Roseville, Ill.

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The Family Circle.

"Better Things."

BY ANNIE A. PRESTON.

"Every time you start out on one of your trips I pray that you may be converted before you return," said Mrs. Tracy to her handsome son, Will, as he was arranging his sample-book of elegant dress goods preparatory to a trip across the continent, as traveling salesman for Lord and Taylor's great New York importing house.

"I feel reproached hourly that my only son is not a Christian. You have opportunities of hearing the truths of the Gospel presented by a great many good and eloquent men in a variety of localities, and I can but wonder that your heart is not yet touched."

"I know how you feel about it, little mother, but there is no use in preaching to a fellow just as he is starting off. The memory of my home influence is the best safeguard a young man can take against temptation. That is why I always come out here to your little Connecticut dove-cote to make my final preparations. It is easier to steer clear of any contamination in the way of companions or proposed 'scrapes' that I should not like to tell you about when I came back. So good-by, and don't worry."

His mother returned his affectionate caress, said her good-by, and as she stood with her hand on the knob of the outer door, added: "But, beloved, we are persuaded better things of you, and things that accompany salvation though we thus speak."

The whistle of the locomotive of the on-coming train was heard, cleaving the sweet May air, and Will broke into a run for the railway station. She remained in the door-way watching him with tearful eyes, and saw him catch hold of the rail ing of the sleeping-car and swing himself on board after the train was once more in motion. He waved his handkerchief to indicate that he was all right, and the train was lost to sight amid the tender foliage of the willows in the deep river valley below.

Mrs. Tracy re-entered her dwelling, and had hardly gathered up the discarded handkerchiefs and the newspapers that her son had emptied from his pockets the last thing, before there was a ring of the door-bell. It proved to be two young commercial travelers of whom she had heard Will speak. She quickly measured them as "fast" fellows; indeed, they were somewhat under the influence of liquor even then, and rattled on in a way not at all re-assuring to the gentle mother. They had come to join Will, as they were all going in the same direction. They did not see him at the station, as they had expected, and had alighted, presuming he was to take a later train.

"We must catch on to him in some way," they said, with little discretion on account of their exhilarated state, "for we mean to have a regular Sunday racket. When we get to New York we shall telegraph where we know he must be, and tell him where to meet us."

"I only hope your telegrams may not reach him," she said gently. "I shall pray that the Lord may meet you in the way, and that you may have no more Sunday 'rackets' while you live, for the reason that you shall have been converted. Good-by!"

The young men hardly knew what to say to this. The tearful eyes, the sweet entreaty in the tones of the lady's voice, accompanied, as they doubtless were, by her swift appealing prayer to heaven, arrested them as they stood by the door.

Presently one of them pulled out a costly traveling brandy flask from his pocket, and said:—

"Here, dear madam, I'll give you this. I wouldn't like to have the Lord meet me in the way if I had that in my pocket. And I promise I will not drink a drop of anything of the kind while I am on this trip."

"Neither will I," said the other, "and we'll promise not to telegraph to Will Tracy. And wherever we are on a Sunday, if it is a possible thing, we will attend church instead of having a 'racket' on that day. Don't worry about us now, dear lady. Good-by."

Just the words her son had uttered in parting; and once more she was moved to say to these young men also, as they lifted their hats in parting at the door-way: 'But, beloved, we are persuaded betters thing of you, and things that accompany salvation though we thus speak.'"

"I have chaffed Will Tracy the last time for being 'goody-goody,'" said one; and the other replied, "I would try being good myself if I had a home and a mother like her."

"Will, meanwhile, in his usual cheerful frame of mind, sped on his way, and Saturday evening found him in southern Ohio. He had thought to reach Cincinnati to pass Sunday, and said to himself, "I will go to some big church, and write mother all about the services, the minister, and the sermon—unless I come across some of the boys who may have a pleasant plan for the day."

Just here a wrecked cattle train blocked the way of the express he was on; so, determining not to break his fixed habit of never traveling on Sunday, he put up at a hotel in the villiage near by.

The scene that presented itself on Sunday morning reminded him vividly of his New England home. The apple trees were in bloom, and as the soft-toned church bells rang out on the fragrant air it seemed very sweet and natural to betake himself to the house of God.

He feelingly joined in singing the familiar hymns, and as he reverently bowed his head he ardently wished it were possible for the sweet little mother at home to know where her boy was to be found on that sacred hour. His heart was filled with an unusual tenderness when the words of the text fell on his ear: Heb. vi: 9, "But, beloved, we are persuaded better things of you, and things that accompany salvation though we thus speak."

It was not likely that the sermon was at all remarkable in its exegesis, presentation, or delivery, but it seemed so to the young man. Surely there must be a divine intention in the relation of the text. That his mother's parting words to him should be chosen for this Sunday by this humble minister in this obscure village, so many hundreds of miles from her, and that by the force of events he was led to listen to them and the sermon founded upon them, convinced him that his mother's God designed it as a special message to him.

Among other ways whereby the minister in his plain, practical discourse, showed that "better things" were expected, was in the line of the influence that every individual had on other lives. That was the appeal that sunk into the young man's heart. "With my early training, in the light of my mother's example, well may 'better things' be expected of me," he thought. "I will telegraph to mother as soon as I can, and tell her I am resolved to seek those things that accompany salvation."

Several people spoke to him very pleasantly as he was leaving the meeting-house, and as he was trying to tell the good minister the singular coincidence of the text, a trembling voice said, at his elbow:

"Why, Will Tracy, is that so? That is just what she said to us when we called to start with you and found you had left by the same train we came on, unobserved by us. We took the next train quire sobered, we assure you, and arrived here at the smash-up late at night. We found we could not leave for Cincinnati until morning, so we stopped over. We did not know you were here this morning until just this minute. But we have been feeling all the time as if the Lord had met us in the way just as your sweet mother prayed that He might."

The happy result of this was that the three young men were all led to seek "better things," and so were equipped, as in no other way they could be, so completely and so invulnerably, at the threshold of their business life. And who, in the light of God's Word aud his dealing with men, can help believing in a divine intention in very, very many similar so-called coincidences?—*Morning Star.*

TEMPTED.—Even the small affairs of domestic life bring their temptations, trivial in seeming, but often mighty, and showing, according as they are yielded to or resisted, the stuff of which our characters are formed. Here is a little confession taken from the lips of a school-girl, and set down in her own words:

"I've begun to find such little mean streaks in myself that I'm quite frightened. Guess what I was tempted to do the other day! I was washing the dishes for mamma, and when I got to the tins and kettles I was discouraged. They did look so greasy and black, and I've always been a little vain of my hands.

"'I'm going to Kitty Merrill's party to-night,' I thought, 'and I want to keep my hands nice for that. I'll leave these for mamma; it won't make any difference with her hands because she can't keep them nice, anyway.'

"Then something seemed to say to me, 'Oh, you little coward! Oh, you little sneak! To be *willing* to have whiter hands than your mother! Aren't you ashamed?'

"I *was* ashamed, and I washed the kettles pretty humbly, I can tell you. I felt as if they weren't half as black as I! Since then I've watched all my thoughts, for fear I shall grow so wicked mamma won't own me. I've learned pretty thoroughly what the minister means when he talks about the 'little foxes that spoil the grapes of a fine character.'"—*Youth's Companion.*

Saying Yes.

A minister's wife tells some funny stories about young couples who have come to her husband to be married. On one occassion there came a young couple from the country accompanied by several friends. The bridal couple took their places before the minister, and all went well until the bridegroom was asked if he took the young woman to be his lawful wife.

There was no response, and the silence had lasted for a few seconds, when the bride said:

"He's a little deef; you'll have to speak up louder."

The minister, a grave, dignified man, repeated the question in a much louder tone. The bridegroom put one hand to his ear, leaned forward and said in an equally loud voice, "*Hey?*"

Then the bride, who had remained self-possessed through it all, straightened matters out by rising to her tiptoes, putting her white-gloved hands on the bridegroom's shoulder and her lips to his ear, while she screamed:

"He says do you *want—to—marry—me?*"

"Why, of course; what else am I here for?" responded the bridegroom, in a surprised tone. And, although the reply was not quite in form, the ceremony proceeded to the end.

Another self-possessed bride once came to the parsonage with a diffident and nervous bridegroom. They came alone. While they were waiting for the minister to appear, his wife, sitting in a room adjoining the parlor, heard the young woman speaking words of encouragement to the young man and instructing him in the part he was to take in the ceremony.

"Now, be sure that you don't let yourself get so befuddled as to say 'no' at the place you'd ought to say 'yes,' John, for then we'd have to be married all over again, and, like as not, he'd charge double."

The double charge was not made, however, for John said "Yes," in a bashful, scared manner, when the time came for him to declare himself.—*Youth's Companion.*

For Foreign Missions.

The following sums were received from March 27 to April 3:

California, $5; Canada, 78; Connecticut, 5; Florida, 3; Illinois, 86.94; Indiana, 32.70; Iowa, 30.65; Kansas, 57.13; Kentucky, 328.42; Mississippi, 41.10; Missiouri, 31.71; Montana, 5; Nebraska, 171.99; New York, 24.90; North Carolina, 38.50; Ohio, 111.84; Pennsylvania, 29; Tennessee, 5.25; Texas, 69.70; Virginia, 104.38; Wisconsin, 5.40; Miscellaneous, 84. Grand total, $1,349.67.

NOTE.—The following churches gave $100 or more: Mt. Sterling, Ky., $107; Paris, Ky., $100; Lincoln, Neb., $157.80. The church in Baldwyn, Miss., numbers fifty-six and gave $41.10. The largest churches have not yet been heard from. Only 700 churches have responded to the call for a collection for foreign missions in March. If all would respond, the whole amount proposed to be raised would be raised and more.

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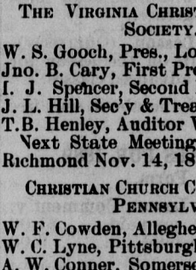
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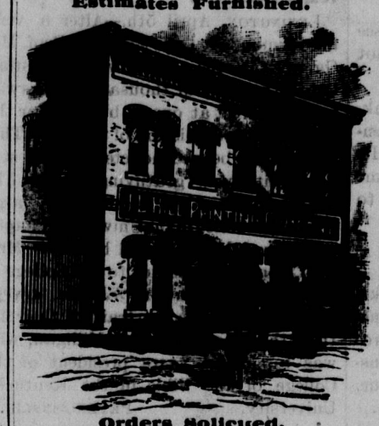
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PLEASE REMEMBER that subscriptions for PURE WORDS and BUDS OF HOPE should begin with the month.

Personals.

E. M. Smith, of Missouri, called to see us last week. The writer was sorry not to see him.

Bro. F. D. Power was one of the speakers at the Sabbath Observance Convention, held this week in this city. His eloquent address was full of wholesome truth kindly spoken. We hope soon to give its leading points to our readers.

PENNSYLVANIA.

McKEESPORT, April 6, 1889.—Banksville reports six more confessions; Mansfield, four; East End, Pittsburg, three confessions and five by letter; Greensburg, three confessions; New Castle, four, and McKeesport, one. TIMOTHY.

FIRST DISTRICT.—One hundred delegates, representing thirty congregations of Disciples of the six counties, composing the First District, met last week at McKeesport in semi-annual convention. F. M. Green, E. L. Frazier, H. K. Pendleton, T. D. Butler, W. H. Applegate, P. Y. Pendleton, W. F. Cowden, C. G. Brelos, A. M. Harvout, W. D. Lane, J. P. Stewart, O. H. Phillips, Jobes, and other preachers were present. The reports were very gratifying spiritually, numerically, and financially. Five hundred persons were reported as added to the churches during the last six months. This co-operation is sustaining new missions at Beaver Falls, Greensburg, East End, Pittsburg, Banksville, and Mansfield, and will establish one in Pittsburg proper. The next meeting will be held in Allegheny next October. Bro. W. F. Cowden, who expects soon to change his field of labor, received a hearty tribute from his brethren in the convention.

NORTH CAROLINA.

PROCEEDINGS OF PUNGO UNION MEETING.—This Union assembled with the Church of Christ at Head of Pungo, Friday before the fifth Lord's-day in March, president in the chair. W. R. Jinnett preached the introductory. Following is a brief summary of the work: H. S. Davenport resigned his office as District Evangelist. The churches of this district are requested to send a contribution to each Union. The Unions will move among the churches according to petitions. W. R. Jinnett preached on Saturday. J. R. Tingle preached on Saturday night, and W. O. Winfield on Sunday. The sermons of both these brethren were highly commended. This reflects credit on our Bible College. W. O. Winfield was appointed to preach the introductory at our next Union; W. R. Jinnett his alternate. The next Union will be held with the church at Mt. Olive, Hyde county, N. C., commencing Friday before the fifth Lord's-day in June.

W. R. JINNETT, Sec'y.

STOKESDALE, April 13th, 1889.—This place is eighteen miles northwest of Greensboro, on the C. F. & Y. V. R. R. There has never been but one preacher of the Christian Church here, Elder A. H. Barrett, of Asheville, N. C. He held two meetings here and organized a church with eleven members. We are trying to build a house, but lack about $75 yet to get it so we can use it. Are there not a few brethren who read this that can aid us? We need help so much. If many knew the opposition and the trials we have had here for "His namesake," your hearts would go out in sympathy for us, and send us some help so we could get our house ready for any who may come and preach for us. for we have no regular preacher yet, and we are locked out of other churches here. We have brethren east of us and west of us, but here is a vast territory that know nothing of us as a church. We have a nice village here, and two new railroads. This is a good point to organize and let the truth spread out in all directions. We hope our Eastern brethren will try and help us any way they can, and not let the cause go down here under the tremendous opposition. I will be pleased to answer all letters of inquiry or of aid. Any brethren having any spare books or tracts, etc., and will send them to me I will place them where they will be read. The people here need light.

L. A. SOUTHERN, P. M.

JONES AND ONSLOW UNION.—This Union assembled with the church at Deep Spring, Jones county, Saturday before the fifth Lord's-day in March, 1889. Minutes of last meeting were read and approved. The roll of churches was then called and the collections handed in as follows: Southwest, $2.26; Tuckahoe, 28 cents; Deep Spring, 30 cents; Richlands, 1; Haskin's Chapel, 1.80; Union Chapel, ——; Pleasant Hill, 91 cents; Christian Prospect, 25 cents; the treasurer reported on hand, 22.50. The report was received. The secretary was requested to get some preacher to make one visit to Prospect, Duplin county, before the next Union, and see whether he thinks best to send a preacher to that place. The next Union will be held at Haskin's Chapel, Saturday before the fifth Lord's-day in June. Bro. H. C. Bowen was appointed to preach the introductory. On motion, adjourned to time and place of next meeting. Ordered that a copy of these proceedings be sent to the MISSIONARY WEEKLY for publication.

W. H. BANKS, Pres't.
C. C. BROWN, Sec'y.

KENTUCKY.

LEXINGTON, April 5th.—After a very fine sermon last Lord's-day by Prof. McGarvey at the Broadway Christian Church, nearly four thousand dollars was raised to erect at once a building for the Chestnut-street mission of this city. This mission has been conducted by the students with very gratifying success. In the afternoon of the same day a large crowd assembled in the University Chapel, where Prof. Milligan and his sister, Mrs. Dr. Coleman, presented to the College of the Bible, through Bro. Shouse, a very handsome life-size portrait of their father, the beloved Robert Milligan, who was for many years president of the College of the Bible in the Kentucky University. PETER AINSLIE.

OHIO.

COLUMBUS.—On the evening of March 10th, C. W. Cooper and the writer took the B. & O. R. R., for Hooversville, Pa., to hold a two weeks' meeting, Bro. Cooper being called by the congregation. We went by the way of Wheeling, Pittsburg, and Johnstown, Monday evening, the 12th. Bro. Cooper presented the truth with power and boldness that few men have. There had been a long protracted meeting conducted by the Lutherans, United Brethren, and others. Under this state of affairs, Bro. Cooper commenced preaching. It was soon seen that there was a hard fight to be fought before victory could be won. Bro. Cooper presented the Word so clearly and powerfully that the New Testament was read by the people as never before. Soon the cry was heard that we were disturbers of the peace, and should not be tolerated. The first night, a large audience to start with. Hooversville is a very hard place to hold a meeting; the people very much divided religiously; interest at a high grade from first to last, through the two weeks, though the nights dark, roads muddy, and religious opposition strong. The brethren did not expect much to be done; have engaged Bro. Cooper for another meeting soon, which will make his third meeting there. At Daly's our brethren are strong. This church is on the top of the Alleghenies; some excellent brethren there, who have earned by well-contested battles all they enjoy. They are full of faith and good works, like the brethren at Hooversville. Bro. Cooper is engaged at this point also for another meeting. There is talk among the brethren of a debate between Bro. Cooper and a Tunker preacher, in the near future, in that country somewhere, on Trine Immersion, Feet Washing, and the Passover Supper. Both meetings closed with the best of feeling. Ten immersions at Hooversville, and four at Daly, on the Alleghenies. On our return we met with H. B. Sherman, who had been on a preaching tour through Kentucky and Ohio. We arrived at Wheeling at 5 P. M. After taking refreshments, we soon found ourselves in the prayer-meeting at the Christian Church, Bro. Nathan Atwood at his post. He interested himself in us and called us out. Bro. Cooper made some very appropriate remarks. We called on his lady at their home. We found Bro. Atwood a pleasant, social gentleman and a grand talker. Let me add, in conclusion, Bro. Atwood has done a good work, and under his administration has advanced the cause of the Master. A. M. A. FORSHEE.

The MISSIONARY WEEKLY will be sent on trial to new subscribers from now till January 1, 1890, for $1.

RALEIGH, N. C., Feb. 20, 1888.
Dr. A. T. SHALLENBERGER,
Rochester, Pa. *Dear Sir:* I wish to say a word in behalf of your wonderful Chill and Fever Pills. Some months ago a friend, who knew that my wife had been afflicted for months, sent me a package of your pills. I gave them to her and they cured her at once. A neighbor, Mr. Perry, had suffered with chills for more than a year, and had taken Quinine until his hearing was greatly injured. Seeing the cure wrought in my wife's case, he procured a bottle of pills and was speedily restored to perfect health. I feel that this is due to you.
Very truly, REV. J. D. DAVIS.

"Yes, Bobby," said the minister, who was dining with the family, "everything in this world has its use, although we may not know what it is. You wouldn't think that flies are good for anything, yet—" "Oh, yes I would," interrupted Bobby. "I know what flies are good for." "What, Bobby?" "Pa says they are only thing what keeps him awake when you are preaching."

Having had opportunities to witness the effects of Anti-Spasmodic, I have no hesitation of recommending it as a family medicine. HILL JONES,
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A gentleman of our Saunterer's acquaintance, whose hearing is defective, is the owner of a dog that is a terror in the neighborhood where the gentleman resides. The other day he was accosted by a friend, who said: "Good morning, Mr. S——, your wife made a very pleasant call on us last evening." "I'm very sorry," came the starting reply. "I'll see that it don't occur again, for I'm going to chain her up henceforth."

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RICHMOND, VA., APRIL 18, 1889.

Comments for the Week.

WHEAT.—Market dull.

☞Unless otherwise stated these quotations are wholesale prices. Orders filled from stores in small lots are charged extra

DARK TOBACCO—NEW.

Primings	nominal.		
Lugs, Common	1 00	to	
" Good	2 00	to	
" Fine	3 00	to	
Short Leaf, Common to Good	3 00	to	3 50
" " Good to Fine	4 00	to	4 50
Long Leaf, Common to Good	4 50	to	6 00
" " Good to Fine	6 00	to	8 50
Selections		to	

BRIGHT TOBACCO—MANUFACTURING.

Smokers—Common	4 50	to	6 00
Medium	7 00	to	8 00
Fine	10 00	to	12 00
Cutters—Common	10 00	to	12 00
Medium	15 00	to	18 00
Fine	20 00	to	25 00
Fancy	28 00	to	30 00
Fillers—Common	3 50	to	5 00
Medium	5 50	to	7 00
Good	8 00	to	10 00
Fine	10 00	to	12 00
Wrappers—Common	10 00	to	12 00
Medium	15 00	to	20 00
Good	25 00	to	30 00
Fine	35 00	to	40 00
Fancy	50 00	to	60 00
Wrappers, Mahogany—Common	12 00	to	15 00
Medium	17 00	to	20 00
Good	25 00	to	30 00
Fine	32 00	to	35 00
Fancy	37 50	to	45 00

WHEAT.

No. 1 Longberry Red	1 04	to	1 05
" 2 "	1 02	to	1 03
" 1 Shortberry Red	1 02	to	1 03
" 2 Red	95	to	1 00
" 3 "	92	to	95
" 1 Mixed	1 04	to	
Steamer	90	to	95
Rejected or damp	75	to	90

CORN.

No. 1 White Va.	45	to	46
" 2 "	44	to	45
" 2 Mixed	43	to	
Steamer White	38	to	42
Steamer Mixed	38	to	42
Rejected	25	to	35

OATS.

Winter Oats		to	
No. 2 White	32	to	33
" 1 Mixed	31	to	32
Rejected	29	to	30
Rye	52	to	55

HAY.

HAY—No. 1 Timothy baled	16 00	to	
" 2 Timothy	14 00	to	15 00
Mixed	12 00	to	14 00
Va. Clover	10	to	12
SHUCKS—baled	55	to	60
OATS—Baled, per 100 pounds	55	to	60
STRAW-Compressed, 100 pounds	40	to	42½
Loose pressed, large bales	40	to	45

FLOUR.

Family	4 75	to	5 00
do Fancy	5 50	to	6 00
do Patent	6 50	to	6 75
Choice Ext	4 00	to	4 25
Superfine do	3 00	to	3 25
CORN MEAL—Country, bolted	50	to	
City	55	to	
MILL OFFAL—Bulk, Ship Stuff, per ton	18 00	to	19 00
Brown Stuff, "	18 00	to	
Bran, "	18 00	to	

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BUTTER.

Va. Creamery, fresh	22	to	25
Family Packed, fresh, per lb	20	to	22
Store Packed, extra "	18	to	20
" " fair to good, "	12	to	15
" " common, "	10	to	12

EGGS.

In Crates, fresh near by	10	to	11
In Crates, frest	10	to	11
In Barrels, fresh		to	10

LIVE POULTRY.

Chickens, live hens, extra	35	to	40
Chickens, live, mixed	25	to	30
Chickens, live, small	22	to	25
Chickens—Spring, extra large	40	to	45
Spring, medium	25	to	30
Spring, small	15	to	20
Turkeys, live, per lb, gross	10	to	12

FLORIDA FRUITS AND VEGETABLES.

Tomatoes, per bus. box, No 1	6 00	to	7 50
Tomatoes, per bus. box, No. 2	4 50	to	5 50
Cucumbers, per bus. box, No. 1	2 50	to	4 00
String Beans, per bus. box, No. 1	2 50	to	3 00
Green Peas, per bus. box, No. 1	1 50	to	2 00
Oranges—Fancy bright, per box	2 50	to	2 75
Extra bright, per box	2 25	to	2 50
Bronze, per box	2 25	to	2 50
Russetts, per box	2 25	to	2 50
Cabbage—Sugar bbl., fresh	3 00	to	3 50
Flour bbl., fresh	3 00	to	3 25
Boxes, bbl. size, fresh	3 00	to	3 25

DRIED FRUIT.

Peaches, N. C., peeled, fancy, lb	8	to	
" " " bright, "	7	to	
" unpeeled, "	3	to	
Apples, N C. bright, sliced, "	4	to	
" " quarters, "	3	to	
Cherries, new, well dried, lb	11	to	
Blackberries, " " "	3	to	3½
Huckleberries, " " "	6	to	7
Raspberries	15	to	16

FOREIGN AND DOMESTIC FRUITS AND VEGETABLES.

Potatoes, Early Rose, per bus	55	to	60
" Burbank, " "	40	to	45
" Country, " "	40	to	45
" Peerless, " bbl	1 50	to	1 75
Apples—Pippin, Albemarle, No 1	3 50	to	4 00
" Winesap, Virginia	2 00	to	2 50
" O, Rome Beauty red	1 75	to	2 00
" Baldwin per bbl., No. 1	1 50	to	1 75
" Gill's per bbl., No. 1	2 50	to	3 00
" King's per bbl., No. 1	2 50	to	2 75
" Spitz per bbl., No. 1	2 25	to	2 50
" Greenings per bbl., No. 1	1 75	to	2 00
Onions—Yellow, per bbl	1 25	to	1 50
Red, "	1 25	to	
" per bus	50	to	75

COUNTRY BACON.

Hams—Old small, per lb	15	to	16
New small, per lb	11	to	12
New large, per lb	10	to	11
Sides—New small, per lb	9	to	10
Shoulders—Small, per lb	7	to	8
Joles—Small, per lb	6	to	7

MISCELLANEOUS.

Flaxseed, per bus	1 10	to	1 25
Sheep, per lb	2½	to	5
Calves per head	2 50	to	9 00
Beef Cattle, gross	1½	to	4
Hides, Dry Flint	7	to	8
" Salted	6	to	7
Feathers, Live Goose	40	to	45
Angelica Root, per lb	6	to	8
Seneca Root	25	to	30
Ginseng Root	2 25	to	2 50
Beeswax	19	to	20
Lard, country, per. lb	8	to	10

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